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" Le blâme qui ne paſſe point les termes de l'equité, decille les yeux de l'Homme que l'amour propre lui avoit fermé, et lui faiſſant voir en quoi il s'eloigne de la fin qu'il s'etoit propoſée, ou des moyens qu'il a dû employer pour y parvenir, le fait revenir de ſes égaremens, lui redonne le courage, et le remet en état de réuſſir." BAILLET, Tom. 1. p. 30.

ART. 1. *The preſent State of Turkey, or a Deſcription of the Political, Civil, and Religious Conſtitution, Government and Laws, of the Ottoman Empire; the Finances, Military and Naval Eſtabliſhments; the State of Learning, and of the liberal and mechanical Arts; the Manners and domeſtic Economy of the Turks, and other Subjects of the Grand Signor, &c. &c. Together with the Geographical, Political, and Civil State of the Principalities of Moldavia and Wallachia. From Obſervations made, during a Reſidence of Fifteen Years in Conſtantinople and the Turkiſh Provinces, by Thomas Thornton, Eſq.* 4to. 468 pp. Price 1l. 1s. Mawman. 1807.

WHILE ſome writers deſcribe the modern Turks as a people degenerate, and widely different from that valiant race of warriors who planted an Aſiatic nation of Muſſulmans in one of the faireſt territories of Chriſtendom; and while others affirm, that they are the ſame in habits and opinions, and capable of as great exertions as their anceſtors, wanting only proper chiefs; the remarks of ſo reſpectable and well-informed an author as Mr. Thornton muſt be peculiarly

culiarly acceptable at this moment, when the Ottoman Empire in Europe appears ſurrounded with dangers, and tottering on the verge of diſſolution: preſenting a melancholy contraſt to its former ſplendid and triumphant ſtate, which (two hundred years ago) induced that excellent hiſtorian, Knolles, to exclaim:

"If you conſider its beginning, progreſs, and uninterrupted ſucceſs, there is nothing in the world more admirable and ſtrange; if the greatneſs and luſtre thereof, nothing more magnificent and glorious; if the power and ſtrength thereof, nothing more dreadful or dangerous: which, wondering at nothing but the beauty of itſelf, and drunk with the pleaſant wine of perpetual felicity, holdeth all the reſt of the world in ſcorn."

A reſidence of more than fifteen years at Conſtantinople, and at Odeſſa, on the Black Sea, frequent excurſions to the Turkiſh provinces on the Aſiatic Coaſt, and the iſlands of the Archipelago, a knowledge of the language, and a familiar acquaintance with the foreign miniſters and their interpreters at the Porte, muſt have furniſhed Mr. T. with ſuch opportunities for original obſervation, as rarely fall to the lot of travellers who viſit the Levant: and that he has not ſuffered many of thoſe opportunities to eſcape him, we are inclined to believe, as the volume before us contains a body of information that ſeems the reſult of diligent reſearch, and beſpeaks its author to be perfectly conversant not only with his immediate ſubject, but with mankind in general. It proves alſo, that he relied not altogether on his own perſonal inquiries, but examined with minute, and indeed critical attention ſuch works of preceding writers as could yield inſtruction or ſuggeſt remark. On ſome of thoſe productions he has beſtowed due praiſe—of many, he expoſes and corrects the errors, and reprobates the wilful mis-ſtatements of facts.

"I have not ſought controverſy," (ſays Mr. Thornton, preface, p. xii.) "but I felt it my duty not to avoid it; and I ſhall acknowledge the propriety of reproof only when it is demonſtrated that any remark could be omitted without injury to truth. My perſonal acquaintance with ſeveral of the modern travellers has neither ſeduced me into undeſerved praiſe, nor provoked me into bitterneſs."

This work is divided into nine chapters; the firſt of which exhibits a general view of the manners, arts, and government of the Turks. Their natural character ſeems to be compoſed of contradictory qualities; of bravery and puſillanimity, activity

activity and indolence, ferocity and kindneſs; they indulge the groſſeſt ſenſuality after acts of the moſt auſtere devotion; affecting at one time the ſevereſt morality, and at other times diſguſting by the coarſeſt obſcenity. The great among them are by turns arrogant and haughty, liberal and ſordid; but thoſe qualities ſeem to predominate which leaſt deſerve our approbation. However deficient they may be in thoſe branches of knowledge which give to the Chriſtian powers of Europe ſuch a vaſt ſuperiority, yet Mr. Thornton allows that the Turks entertain clear and juſt ideas of whatſoever falls within the narrow compaſs of their obſervation. He compares their conduct after victorious warfare with that of the Arabs on ſimilar occaſions; the Turks, during ſhort intervals of peace, always ſunk into effeminacy, and again ruſhed into battle with ferocious alacrity; while the Arabs, after extending their conqueſts into Spain and the weſtern limits of Africa, cultivated literature with ſucceſs, and preſerved thoſe ſciences, which, in Chriſtian Europe, had been neglected and forgotten. The Turks, it would appear, conſidered arms as the only honourable means of ſubſiſtence; agriculture, and the more elegant arts, were left by them to ſlaves and cowards.

"But the Arabs," ſays this author, "long before the age of Mahomet, were a poliſhed and learned nation: and the attention which they paid to ſcience, when they reſted from their conqueſts, was merely the reſumption of their ancient habits. The inter-marriages between the Moors and the Chriſtian women, which, it is ſaid, Almanzor encouraged in Spain, have with much gallantry and ingenuity been held out as the cauſe of that taſte for literature which diſtinguiſhed the Arabs of the eighth century; but I much doubt whether it be not more juſt to attribute the invention of algebra, and the improvement of medicine, rather to the refined taſte of the Court of Haroun al Raſchid, and the encouragement which learning received from the Caliphs of Bagdad, than to the connubial happineſs which the Spaniſh ladies conferred on their unchriſtian huſbands. The Turks indeed cannot be accuſed of having neglected theſe *extraordinary* aids of ſcience: for, after the ſiege of Nicæa, when the Grecian ladies, in the preſence of Sultan Orchan, bewailed the loſs of their huſbands, the generous conqueror appointed honourable ſucceſſors from among the officers of his court and army; and the grateful widows ſpread the fame of his humanity over the neighbouring regions." P. 7.

The early Sultans, although wars and conqueſts were their chief occupation, did not, however, totally neglect the cultivation of literature. In the year of our æra 1336, Orchan

founded an academy at Bruſa, the celebrity of which attracted diſciples even from Perſia and Arabia. Mahomet the Second, who overthrew the Roman Empire by the taking of Conſtantinople, was renowned among the Aſiatics for his learning, his knowledge of languages, and his piety; although repreſented by Chriſtian authors as a ſanguinary and impious monſter. Here (pp. 11 and 12) the jarring teſtimonies of various travellers reſpecting objects which each muſt have ſeen, and diſcordant paſſages in the works of other writers, induce Mr. Thornton to ſuſpect the validity of many accuſations againſt the Turkiſh conqueror.

The works of Plato, and the philoſophy of Ariſtotle, are known to the Turks either in their own tongue or in Arabic; and they have innumerable treatiſes on Chemiſtry and Alchemy, Aſtronomy and Aſtrology. Their poetry, after the Perſian and Arabian model, has its beauties, and is not without defects. On this ſubject the preſent author employs but four or five lines, (p. 14) yet the lovers of Oriental literature may perhaps wiſh that he had filled as many pages with ſpecimens of the Turkiſh *Ghazel*, or ſonnet from the *Divans* of *Fazouli*, *Bauki*, *Naati*, *Shahedi*, *Aumeedi*, *Weſai*, and other lyric poets, who have ſucceſsfully imitated the Perſian Odes of *Hafiz*, the Eaſtern Anacreon.

Following the Aſiatic hiſtorians, Mr. T. (in the ſecond chapter) traces the Ottomans to *Turc*, the eldeſt ſon of Japhet, and founder of the Tartar race, known to the Greeks under the general name of Scythians. The Turkiſh power, which, two centuries ago, was extended over the Grecian and Saracenic Empires, and even reached as far as Hungary and Perſia, was the ſubject of ſerious alarm to the nations of Chriſtendom, as appears from many paſſages in the works of Buſbequius, Cantemir, Sandys, and other writers, quoted in pp. 57 and 58. The plans of conqueſt which the Sultans meditated, were of the moſt comprehenſive nature, and formed on the grandeſt ſcale; yet, although Mahomet the Second employed artillery with ſucceſs at the ſiege of Conſtantinople, the invention of gunpowder is conſidered by Mr. Thornton as one of the chief obſtacles to the extenſion of Turkiſh power, and the cauſe of its decline: for the Turks, adhering with incurable obſtinacy to the ancient modes of warfare, and the habits of their anceſtors, regarded the new ſyſtem of tactics as a reſtraint on the exertions of individual ſtrength and courage; and they deſpiſed a manner of fighting which placed the timorous and the weak on a level with the brave and the ſtrong.

Since

Since the publication of the work before us, Sultan Selim has been dragged from the imperial throne; and his depoſition is attributed by many to the diſguſt which his ſubjects felt, on his endeavouring to introduce the military diſcipline of the French or Engliſh. This attachment to the old ſyſtem, (the ruinuous effects of which are daily experienced) renders the moſt numerous armies of the Turks a diſorderly rabble; and ſeems to juſtify the pretended prophecies long current amongſt them, "*that the ſons of yellowneſs* (by which expreſſion they underſtand the Ruſſians) *are to take Conſtantinople.*" It is now conſiderably above an hundred years ſince Spon, in the account of his travels, obſerved, that, "of all the princes of Chriſtendom there was none whom the Turks ſo much feared as the Czar of Muſcovy." But the fact is, according to Mr. Thornton, that ever ſince the victories obtained over them by the Emperor Leopold, a ſtrong perſuaſion has exiſted amongſt the Turks, that they hold their European territories by a very precarious tenure.

The diſſolution (or diſmemberment) of the Ottoman Empire, is an event equally important, as it is probable. On this intereſting ſubject we ſhall preſent our readers with the ſentiments of Mr. T. in a paſſage which concludes his ſecond chapter.

"As the Ottoman Porte has long ſince abandoned all ſchemes of ambition, and religiouſly obſerves its treaties with the neighbouring ſtates, the expulſion of the Turks from Europe muſt be founded only on ſome of the following oſtenſible reaſons: either becauſe they are not Chriſtians, or becauſe their title to the dominion of their vaſt empire, though acknowledged by every potentate in the world, muſt now be ſubmitted to examination, as to its juſtice; or becauſe their government is deſpotic, and a great proportion of their ſubjects are deprived of the exerciſe and enjoyment of civil liberty, on account of their diſſenting from the eſtabliſhed, predominant religion*. Upon the ſame principles may the invaſion of a regenerating army be juſtified in any

* Buſbequius indeed gives another reaſon, which, whether it be ſo openly avowed or not, will be the chief inducement for carrying into execution "*the vaſt and generous deſign*" of conquering Turkey. "Sed ſi nec laudis nec honeſti pulchritudo animos torpentes inflammavit, certè utilitas, cujus hodie prima ratio ducitur, movere potuit, ut loca tam præclara, tantiſque commoditatibus et opportunitatibus plena, barbaris erepta *a nobis potius quam ab aliis vellemus poſſideri.*" (Epiſt. 1. p. 43.)

other country, wherein the reins of government are as looſely held, and as unſkilfully managed, as in Turkey. I do not indeed believe, that any European power would publiſh a manifeſto grounded on ſuch puerile arguments. If the invaſion of Turkey be commanded, the *ratio ultima regum* will ſilence argument, and enforce conviction on thoſe who cannot immediately comprehend that the conqueror is acting for their benefit. Beſides, if the Turkiſh title to dominion in Europe be ill-founded, I do not ſee how the caſe is altered by the interpoſition of the Boſphorus and the Helleſpont. Aſia Minor formed no leſs than Thrace a part of the Roman Empire, ſubjected to Rome by unprovoked invaſion, by forced, or forged, conceſſion; and all the arts which the moſt civilized nations reſort to in practice for the extenſion of territory. The reaſoning againſt the Turkiſh power applies no leſs to Aſia than to Europe. And muſt we recur to mouldy records to aſcertain in what corner of the world the Turks are to be conſigned to peace and oblivion? Muſt they ramble about in ſearch of Eden, the firſt ſeat of the common anceſtors of mankind? or retrace their ſteps to Selinginſkoy, whence M. Bailly deduces the origin of human learning? or muſt the ſummary Roman method be reſorted to, and peace be proclaimed only when their country is reduced to a ſolitude? The Chevalier d'Ohſſon is of opinion, that a revolution of principle, and a change in the ſyſtem of government, may eaſily be introduced into Turkey: it *only* requires a Sultan, free from prejudices, ſuperior to the inſtitutions of his country and the influence of education; aſſiſted by a mufti, animated with the ſame zeal for the public good; and ſeconded in his views by a vizier of prudence, courage, and probity. He ought to have known that the revolution of many ages cannot be expected to produce ſuch an aſſemblage of virtuous and vigorous minds, endowed with knowledge ſo diametrically oppoſite to the principles of their education. The example of Peter the Great, who for a time diveſted himſelf of the pomp and power of ſovereignty, in order to ſtudy the ſciences and the art of government in countries more advanced in civilization than his own, is a ſingular phenomenon in the hiſtory of mankind: and a ſimilar inſtance muſt not be expected to recur in every thouſand years. Conjectures are not to be aſſumed as facts: neither can I preſume to venture any opinion on the probability of either event: though I ſincerely wiſh, that the puniſhment which Volney denounces againſt the Empire of the Ottomans, may be averted either by their own prudence or by providence. According to this author, the Sultan, equally affected with the ſame ignorance as his people, will continue to vegetate in his palace: women and eunuchs will continue to appoint offices and places; and governments will be publickly offered to ſale. The paſhas will pillage the ſubjects, and impoveriſh the provinces: the divan will follow its maxims of haughtineſs and intolerance: the people will be inſtigated by fanaticiſm; and the generals will

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carry on war without intelligence, and continue to loſe battles, until this incoherent edifice of power, ſhaken to its baſis, deprived of its ſupport, and loſing its equilibrium, ſhall fall, and aſtoniſh the world with another inſtance of mighty ruin." P. 90.

The third chapter deſcribes the conſtitution of the Ottoman Empire; which, according to an eſtabliſhed maxim of ſtate (founded probably on a ſentence of the falſe prophet) can never be governed by a female. Should the preſent race not furniſh an heir male, the ſucceſſor muſt be choſen from the royal branch of the Crim Tartars, which ſprung from the ſame common ſtock. Such is the veneration of the Turks for the reigning family, that although the Janizaries have often dethroned, they have never elected an Emperor. The ambition of a ſubject never aſpires above the footſteps of the throne; the Empire does not always deſcend in a right line from father to ſon; it devolves to the oldeſt ſurviving male of the imperial blood. (P. 99.) However indulgent to the follies, and even the crimes, of their Sovereigns, the Turks are ſingularly intolerant on one ſubject: they would deny their Sultans the pleaſures of the chaſe. It is a familiar ſaying among them, that "he who kills a ſportſman, or a gameſter, ſhall be accounted a hero;" and this proverb was quoted by thoſe who fomented rebellion againſt the unfortunate Mahomet the Fourth. (P. 138.)

The adminiſtration of civil and criminal law is deſcribed in the fourth chapter. "It is not (according to Sir James Porter) the Turkiſh laws, but a corrupt adminiſtration of them, which brings opprobrium on the Empire." The laws of Turkey are ſimple, not numerous, and their forms but little complicated; flagrant inſtances of injuſtice but ſeldom occur; and in caſes where all parties are Muſſulmans, the deciſion of a judge is generally unbiaſſed: public opinion, which amongſt the Turks is very energetic, checks the voluntary commiſſion of injuſtice. This author declares that he has ſeen the *Caziaſker* in his own tribunal abuſed by women, whom the inferior officers could ſcarcely pacify, while the magiſtrate ſubmitted with a degree of patience to be equalled only by the violence of the angry fair ones. P. 149.

Falſe witneſſes, however, abound in Turkey—nay, avow their profeſſion; and although capital executions are frequent, it cannot truly be ſaid that juſtice is adminiſtered: for the life of man, concerning which no deliberation can be too long, is haſtily ſentenced away, as paſſion, or the impulſe of a moment, may direct.

"A complaint," ſays Mr. Thornton, "was preferred to the vizir againſt ſome ſoldiers who had inſulted the gentlemen of the Ruſſian Embaſſy: the vizir made a horizontal motion with his hand; and, before the conference was over, ſeven heads were rolled from a ſack at the feet of Prince Repnin. A man caught in the act of pilfering property during a fire, has been thrown into the flames, by order of the vizir. A houſe-breaker detected in robbery, is hanged up, without proceſs, at the door of the houſe he has robbed. Shop-keepers, or dealers, convicted of uſing falſe weights or meaſures, are fined, baſtinadoed, or nailed by the ear to their own door-poſts: but puniſhment is frequently inflicted on the innocent, while the guilty enjoy the fruits of criminality. A Swediſh gentleman of my acquaintance, walking one day in the ſtreets of Conſtantinople, ſaw the body of an Armenian hanging in the front of a baker's ſhop. He inquired of a by-ſtander for what crime the poor wretch had ſuffered. "The vizir," ſaid he, "in paſſing by early in the morning, ſtopped and ordered the loaves to be weighed; and finding them ſhort of weight, immediately ordered the execution of the perſon in the ſhop."—"Good God!" ſaid the Swede, "how ſevere a puniſhment for ſo ſlight a crime!"—"It was thought ſevere," replied the Turk, "for the Chriſtian was but a ſervant, whoſe wages were twenty *paras* a day, and whoſe maſter derived the whole benefit from the deficiency in the weight of bread;" and yet other Armenians had already occupied the vacant place, and were ſerving the cuſtomers with the greateſt indifference." P. 157.

Torture is ſometimes practiſed in ſecret; the motive in general is, to extort a confeſſion of hidden property. Mr. Thornton was acquainted with one *Coulēli*, banker to Racub Paſha, whoſe ſufferings are mentioned by De Tott; and who, by force of torture, had been induced to renounce all his hereditary and acquired poſſeſſions. The partner of this man expired under the moſt horrible torments, but without revealing the ſecret of his treaſures; and by his obſtinacy, or firmneſs, bequeathed affluence to his family.

"I have liſtened with horror," ſays this author, "to the relation of their ſufferings, which were aggravated by the conſtant preſence of the executioner, who would inſultingly complain of the fatigue of his morning's duty, and exact from them the moſt menial ſervices, and at every repaſt digs into the ſame diſh with them his hand reeking with their blood." P. 160.

The military eſtabliſhment of the Turkiſh Empire (as we learn in the fifth chapter) is an extenſive militia, ſupported by an adequate allotment of land, according to the feudal ſyſtem. Although many authors have rated the body of Janizaries

zaries at hundreds of thouſands, and although their own muſter rolls exhibit liſts of immenſe numbers (many for the ſake of certain privileges enrolling their names in different companies) yet Mr. Thornton eſtimates the effective number of that corps at no more than forty thouſand men; and for this calculation he aſſigns very ſatisfactory reaſons. Next in rank to the Janizaries are the *topgis* (artillery men) of whom, according to M. Olivier, a well-informed traveller, there are about thirty thouſand. There are alſo ſixty companies of *gebegis*, or armourers, beſides a body of *Sakkas*, who furniſh the troops with water on a march; and a body of Cavalry, moſt excellent ſoldiers, fifteen thouſand in number. P. 186.

In addition to all thoſe, the paſhas of the different provinces are obliged in time of war to furniſh various corps of miners, pioneers, gunners, &c. Although ſome writers have deſcribed the regularity, decorum, and order obſerved in former times by the Turks when on a march or in their camp, it appears that their deſcendants of the preſent day purſue a very different ſyſtem: they encamp in the moſt confuſed manner, each individual pitches his tent whereſoever he pleaſes, and the carcaſes of dead camels, horſes, and other animals, are ſcattered amongſt the Turkiſh ſoldiers, who ſeem not to feel from this circumſtance either inconvenience or diſguſt. P. 188.

But their progreſs on a march is attended with certain deſolation to the country through which they paſs. Mr. T. bears witneſs to the devaſtation they cauſe, and the cruelties they commit; and he confirms what we thought almoſt incredible when related by a former traveller: that having entered the peaceful cottage, and applied to their own uſe every article which attracted their attention, they devour the little ſtore which the wretched peaſant had provided for his family; and then, adding inſolence to injury, demand a pecuniary recompenſe for—*the wear of their teeth!* P. 191.

The author contraſts the beauty of many ſhips belonging to the Turks, with the ignorance and timidity of their naval officers and ſeamen. An Engliſh reader muſt ſmile at the anecdote of a Turkiſh captain, who was cuffed in public by the admiral's own hand for a ſlight offence. In the journal of a Britiſh adventurer, who ſerved on board a Turkiſh ſhip of war in the Black Sea, (during the year 1790) Mr. T. obſerved the following remark: "This day the Admiral amuſed himſelf with playing at cheſs on the quarter-deck with a common ſailor." P. 215.

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The finances of the Ottoman Empire, and the Sultan's revenue, are deſcribed in the ſixth chapter. The Exchequer conſiſts of two parts, the *miri* and *bazne*. The *miri* collects and receives ſuch ſums as the public ſervice requires, and its revenue may be eſtimated, *communibus annis*, at three millions, three hundred, and ſeventy-five thouſand pounds ſterling. The *bazne* is the Sultan's treaſury, derived from imperial domains, preſents on great occaſions, and on the nomination to certain offices. It is ſaid, that on the death of every Sultan, the treaſure which he had amaſſed is depoſited in a chamber, ſhut with an iron door, the key-hole of which is ſtopped with lead. P. 246.

It is not poſſible, within the limits of a Review, to follow this ingenious author through the variety of inſtructive and entertaining matter with which his work abounds. In the ſeventh chapter, (on religion, morals, manners, &c.) we obſerve, that although many Turks are ſaid to entertain doubts of the miracles recorded in the Koran, yet Atheiſm, either ſpeculative or practical, is unknown amongſt them. They believe that evening prayer was ordained by Jeſus Chriſt: they have confidence in the efficacy of amulets and charms. Small pieces of the veil which covers the *Caaba*, (or ſquare-houſe, ſo venerated at Mecca) and which covering is annually renewed, are worne by the faithful as means of grace, and ſlips of it are inſerted into the pall uſed at funerals. The *San jae ſherif*, or holy ſtandard of Mohammed, is treated with a ceremonious reſpect almoſt equal to adoration. This flag is ſaid to have originally ſerved as a door-curtain to the chamber of the fair Aïſhè, the uxorious prophets' favourite wife. P. 275.

Although the Perſians decorate their books with pictures of men and women, the Turks entertain many religious ſcruples on the ſubject of painting human figures. The Sultan's barge ſupports a golden eagle on its prow; and the colours of ſome companies of Janizaries exhibit repreſentations of birds and beaſts. Prince Cantemir affirms, that the Seraglio is furniſhed with portraits of all the Ottoman Sovereigns in regular ſeries: and Mr. Thornton ſaw a pocket-book of Sultan Selim (who has been lately dethroned) containing engraved likeneſſes of the moſt diſtinguiſhed modern characters of Europe, amongſt whom were the unfortunate Louis XVI., Catherine the Second, and Marſhal Suwarow: this pocket-book had been ſent to Sir Sydney Smith, that he might enrich it with ſome anecdotes of Lord Nelſon. P. 279.

In

In the eighth chapter, which treats of women, domeſtic economy, &c. the author aſſures us, that the Turkiſh ladies are not by any means confined to their houſes, as many in this country have ſuppoſed: on the contrary, females of all ranks indulge themſelves in frequent parties, ſometimes on foot, often in carriages, or in boats; they conſtitute a very numerous portion of the ſpectators at public exhibitions, and always occupy the moſt advantageous ſituations. The married women regulate all domeſtic arrangements; and in the choice of their female acquaintances, and of their amuſements, are perfectly uncontrouled. Whatever be the huſband's fate, his wife's property is ſacred, and cannot be confiſcated; ſhe may diſpoſe of it by will, or according to her pleaſure. Marriage is conſidered as a merely civil contract, and differs only from concubinage in the ſtipulation of a dowry, or ſettlement, on the wife. The ladies univerſally ſmoke; and the more elegant amuſements of the *harem* are embroidering, dancing, vocal and inſtrumental muſick, &c. Few men indulge in polygamy, although allowed by law; and the female ſlaves are more frequently the ſervants or companions of the wife, than the miſtreſſes of the huſband. P. 360.

For many particulars relating to Moldavia and Wallachia, and the ſyſtem of government in reſpect to tributary ſubjects, we muſt refer our readers to the ninth chapter; and to the volume in general for a variety of intereſting anecdotes, uſeful information, and minute detail. The author has enriched his pages with numerous quotations, judiciouſly ſelected and applied. We do not recollect more than two works of any reputation unnoticed by Mr. Thornton, which could have furniſhed him with additional matter on the manners of the Turks, "*Les Memoires du Chevalier d'Arvieux*," in five or ſix volumes, and the Italian Eſſay by *Toderini*, (in three volumes) on Turkiſh Literature, a very pleaſing, although not a profound compoſition; and containing what Orientaliſts may eſteem a treaſure, catalogues of the Eaſtern manuſcripts preſerved in the public libraries at Conſtantinople.

We have before remarked the extreme brevity of this author when treating of Turkiſh poetry: but this becomes a trifling ſubject of regret, when we conſider how ably he has diſcuſſed matters of far greater importance; and that he has preſented us with a work not only intereſting in a high degree, during the preſent ſtate of the Ottoman Empire, but in every reſpect entitled to a conſpicuous place among the beſt modern publications.

ART.

ART. II. *A Letter to the Governors, Legislatures, and Proprietors of Plantations, in the British West-India Islands. By the Right Reverend Beilby Porteus, D. D. Bishop of London.* 8vo. Pp. 48. Cadell and Davies. 1808.

WE cannot easily express the great satisfaction we have received from the perusal of this pamphlet. It might have been presumed, that the exertions of the venerable author, both in his profession and in the cause of literature, had fulfilled the obligations of his duty, and satisfied the expectations of his country. When it is considered how much he has performed, with how much honour to himself and usefulness to mankind, his decline of life might reasonably be expected to have passed away in the retirement and complacency of domestic society. This, however, is far from being the case: the same benevolent spirit which has characterised all the preceding publications of the Bishop of London, has again been effectively exercised; and we discern, with a mixture of admiration and agreeable surprise, the same vigour, the same ease, and the same elegance.

Upon the Bishop's first accession to the See of London, his attention was directed to the melioration of the condition of the negro slaves in the British West-India islands; but, above all, to their instruction in the principles of the Christian Religion, and to the regulation of their moral conduct. His Lordship has laboured in the attainment of this object with unwearied perseverance, and with no inconsiderable effect. But the abolition of the Slave Trade has presented a new and favourable opportunity of repeating and enforcing his admonitory suggestions, not to be overlooked or neglected. The proprietors of slaves are now informed, that what before was required from them as a matter of duty only, is now urged upon them with the additional incentive of advantage and interest. So true is it beyond the possibility of dispute, that unless the slaves shall be subject to moral restraints, the consequence of their instruction in the principles of the Christian Religion, their population will be physically impeded. That the unrestrained commerce between the sexes has had this operation, is demonstrated by the Report of the Committee of Privy Council, appointed in the year 1788, to examine into the nature of the Slave Trade. However, as the introductory pages of this work will place the whole before the reader, we do not hesitate to transcribe them.

"The

"The official connexion which I have with the British West-India Islands, and the Ecclesiastical superintendance which to a certain degree my predecessors and myself have for a considerable length of time exercised over them, has always given me a lively interest in their spiritual welfare, and an earnest desire and endeavour to promote it, as far as the vast distance between those islands and this country would admit. But among the various classes of their inhabitants, my attention has been more particularly directed to that which is by far the most numerous of them all, and constitutes the great mass of people in all our islands; I mean the Negro Slaves employed in the cultivation of the lands possessed by the West-India Planters, whether resident on their plantations or in this kingdom. On these my thoughts have been anxiously employed for upwards of twenty years, and I have omitted no convenient opportunity of publicly expressing my sentiments concerning their situation, the necessity of improving it, and the mode in which that melioration of their condition might and ought to be carried into effect. Almost immediately after my appointment to the see of London, I addressed a Letter to the Planters and Proprietors in the islands, intreating them to pay a little more regard to their Negro Slaves than they had hitherto done; and more particularly to make some better provision for their instruction in the principles of morality and religion. Some years after this, I had the good fortune to recover, by a Chancery suit, an estate in Yorkshire, belonging to WILLIAM AND MARY COLLEGE IN VIRGINIA, which had been bequeathed to it by the great Mr. Boyle, for *the advance or propagation of the Christian religion among Infidels*; a purpose which had been attempted, but had completely failed. Having therefore obtained a decree in my favour, I was called upon by the Court of Chancery, as one of the trustees of that charity, to propose some other charitable institution in the room of Mr. Boyle's, but approaching as near as possible to his original idea. Accordingly, after very mature consideration, I recommended an establishment for the *conversion and religious instruction and education of the Negro Slaves in the British West-India Islands*, as being in itself an object of the greatest utility and importance, and perfectly conformable to Mr. Boyle's pious and benevolent intentions of imparting the blessings of Christianity to Heathens inhabiting his Majesty's dominions. The proposal was approved by the Lord Chancellor Thurlow, a society for the purpose was formed, a royal charter obtained for its incorporation, and the Bishop of London for the time being was appointed the President of it. This society has accordingly from that time to the present been exerting its best endeavours to promote the great ends of its institution, and has sent out several missionaries to different islands in the West Indies, who have made some progress in their respective missions. But the scanty revenues of the society, the extreme difficulty of finding a sufficient number of clergymen

clergymen properly qualified for ſo laborious and arduous a taſk, the various diſcouragements and obſtacles they met with in the execution of their office, and the vaſt diſproportion of their means of inſtruction to the immenſe numbers to be inſtructed, have hitherto confined the good effects of their labours within a narrow compaſs, and rendered a more extenſive plan, a more liberal eſtabliſhment, more effectual aid and encouragement, indiſpenſably neceſſary to the accompliſhment of the great object in view. It is to obtain this aid and this encouragement, that I now take the liberty of once more addreſſing you, Gentlemen, on this very intereſting ſubject; and from an event of the higheſt importance which has recently taken place, I am led to hope that the preſent moment is peculiarly favourable to my application to you on this occaſion, and can ſcarce fail of rendering it completely ſucceſsful.

" You will eaſily imagine that the event I allude to is the abolition of the Slave Trade to the coaſt of Africa by the legiſlature of Great Britain. I do not at all mean to enter here into the merits of that great queſtion. It is now decided by a vaſt majority of both Houſes of Parliament, and is become a law of the land, which we are all bound to obey. I hope and truſt that every acrimonious ſentiment, which was felt by the contending parties in that long and painful conflict, is already, or will be very ſoon, completely extinguiſhed, and the moſt perfect harmony and good underſtanding re-eſtabliſhed between the iſlands and the mother-country. The only reaſon of my introducing the mention of the ſubject here is to point out how forcibly it bears upon the propoſition I have now to lay before you, and what a powerful additional argument it furniſhes in favour of carrying immediately into effect that moſt important meaſure.

" By the Act of Parliament which has paſſed, prohibiting any further importation of Negro Slaves from the coaſt of Africa, you have now evidently no other reſource left, for keeping up a ſtock of ſlaves ſufficient for the cultivation of your lands, but the natural increaſe of the Negroes at this time in the iſlands. Your great object, therefore, muſt of courſe be to promote and encourage this increaſe by every means in your power. Now of theſe means, the moſt practicable and moſt effectual, beyond all controverſy, will be the very expedient here propoſed; namely, THE CAREFUL AND ASSIDUOUS INSTRUCTION OF YOUR SLAVES, BOTH CHILDREN AND ADULTS, IN THE PRINCIPLES OF THE CHRISTIAN RELIGION, AND A STRICT ATTENTION TO THE REGULATION OF THEIR MORAL CONDUCT. This may perhaps appear at the firſt view a ſtrange aſſertion, but it is nevertheleſs perfectly true, and capable of the ſtricteſt proof, from the moſt authentic documents tranſmitted from the iſlands themſelves to this Government.

" Theſe

"These documents are to be found principally in that large and valuable body of evidence, THE REPORT OF THE COMMITTEE OF PRIVY COUNCIL, appointed in the year 1788 to examine into the nature of the Slave Trade. In them you will find it aſſerted, by a great number of moſt reſpectable Weſt-India Proprietors, and in a variety of official letters and papers laid by them before the Committee, that one of the greateſt and moſt fatal obſtructions to the natural increaſe of the Negro Slaves in the Britiſh Iſlands, is *the promiſcuous and unbounded illicit commerce of the two ſexes*, in which the Negro Slaves are permitted to indulge themſelves, without any check or reſtraint. This is a fact univerſally admitted; and it is equally admitted, that unleſs an effectual ſtop is put to this licentiouſneſs of manners, *the increaſe of the native Negroes by births* will never be ſufficient to keep up that ſtock of Negroes which the cultivation of the iſlands requires. This obſtacle, then, muſt in ſome way or other be removed; and in what way can this be moſt effectually done?

"Penal laws may certainly be enacted by the colonial legiſlatures, prohibiting illicit connections among the Negroes, and requiring them to be united by legal matrimony to one wife. But human laws, it is to be feared, will be but a feeble barrier to the ardent and impetuous paſſions of an African conſtitution, and very incompetent to contend with the ſtrength of inveterate and long indulged habits of vice.

"These can only be ſubdued by *moral reſtraints*, by new principles infuſed into the mind, by the powerful influences of divine grace, by the fear of God, and the dread of future puniſhment, ſtrongly and early impreſſed upon the ſoul. These are the only incentives that can prevail upon your Negro Slaves to ſubmit to the reſtraint of having only one wife; and as this reſtraint is *indiſpenſably neceſſary* to that increaſe of their numbers by birth which the cultivation of your plantations demands, it is moſt evidently your intereſt, as well as your duty, to render your Slaves not merely *nominal* but *real* Chriſtians, in order to obtain a ſufficient ſupply of labourers, and to prevent the total ruin of your plantations, or at leaſt a great diminution of their produce.

"It is on this ground that you find ſo many of the moſt eminent Weſt-India Planters, in their examination before the Privy Council above-mentioned, recommending in the ſtrongeſt terms the inſtruction of the Negroes in the rudiments of morality and religion; it is on this ground that it was ſo ſtrongly enforced by his Majeſty's Secretary of State, in his letter to the Weſt-India Governors, in the year 1797; and it is on this ground, that the Planters in the Iſland of Antigua give ſuch countenance and encouragement to the Moravian miſſionaries in that iſland, who have (as I have been informed) converted there at leaſt 10,000 Slaves to the Chriſtian religion.

"Taking it then for granted that you will be influenced by theſe conſiderations, to beſtow the bleſſings of Chriſtianity on your Slaves, and the benefits of it (even in a temporal point of view) upon yourſelves, I ſhall proceed to conſider in what way and by what means this moſt deſirable object may be moſt eaſily and moſt effectually accompliſhed." P. 1.

Hitherto the Biſhop proceeds to obſerve the only mode purſued for converting Pagan nations to the Chriſtian Faith, has been by ſending miſſionaries among them. Of theſe the Propaganda Society ſtand, or rather ſtood, firſt. Their ardour has abated with the extinction of the order of Jeſuits; and we do not now hear of their converting nations to Chriſtianity; though it is to be feared they make individual proſelytes wherever they are able. Next to theſe are the Moravians, or United Brethren. Theſe indeed have done more in the vineyard of Chriſt than any, or than all of the Proteſtant churches of Europe. Here, however, a ſuitable tribute is paid to the memory of the mild, honeſt, zealous, and excellent Swartz. But it is ſo difficult to procure ſuch men, or indeed any clergyman of character, to undertake the laborious offices of foreign miſſions, that recourſe muſt be had to other means for converting and inſtructing Negro Slaves. This, if effectually executed, may be gradual in its operation, but will be infallible in the reſult, viz.

THE ESTABLISHMENT OF PAROCHIAL SCHOOLS IN EVERY PARISH OF THE WEST-INDIA ISLANDS, one or more in each pariſh, according to its ſize and population. Theſe are recommended to be formed on the plan ſucceſsfully adopted by Dr. Bell, at Madras, and by him transferred to this country. The advantages of theſe ſchools are fully pointed out in the appendix in an elaborate, but moſt ſatisfactory, Letter from Dr. Bell, to the Biſhop of London. The meaſure being determined upon, the queſtion ariſes how the funds for carrying it into effect are to be obtained. Four ſources are propoſed:—1. A general ſubſcription in this country, which the Biſhop himſelf, with that noble generoſity which ſo diſtinguiſhes his character, would begin with 500l.; and, if the occaſion called for it, would give 500l. more. 2. The aſſiſtance of the Britiſh Legiſlature, which might reaſonably be expected. 3. The Society for the Converſion and religious Inſtruction of the Negro Slaves, of which the Biſhop is Preſident, would doubtleſs contribute a portion of their revenue; and, laſtly, if theſe funds ſhall prove inefficient, a ſmall parochial rate might be raiſed on the proprietors of lands in each iſland.

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Theſe ſources would raiſe an ample fund; and in a few years repay the kindneſs of the proprietors in a race of faithful, honeſt, religious negroes: for experience proves, that in theſe qualities the converted far exceed the unconverted negroes in all the Engliſh and Daniſh Iſlands.

The firſt ſtep is to provide each pariſh with a maſter, or the experiment may firſt be tried in one pariſh. The place of inſtruction a cheap wooden building, which may alſo ſerve as a place of worſhip. But, unfortunately, at preſent Sunday is the day, the only day, on which the negroes are allowed to cultivate their little patches of lands, and to hold a public market for the ſale of their commodities. But why not allow them a few hours in the other part of the week for this purpoſe? The proprietors may loſe a little time, but they will gain the gratitude of their ſlaves, and the bleſſing of heaven on their temporal concerns. This objection operates, however, only to adults; no time will be loſt with regard to the children. Here, however, there are two other obſtacles to be encountered:—1. That the Planters are averſe to teaching their negro children to read, becauſe they may, by reading pamphlets and newſpapers, be incited to diſobedience and rebellion. But it appears, that the moſt active and moſt ſavage of the deluded peaſants in the late Iriſh rebellion, were *ignorant, ſtupid, uneducated men.* But in England, where the inferior claſſes are generally taught to read, neither Paine, his writings, or his diſciples, were able to effectuate any ſerious miſchief. The other objection is, that by making negroes good chriſtians, they will be made bad ſlaves, will be inſpired with pride and ambition, and brought too nearly on a level with their maſters. But let us go to experience and to fact. Many thouſands of negro ſlaves have been converted, and particularly in Antigua; and theſe are all found to excel the unconverted ſlaves in honeſty, ſubmiſſion, and attachment. They are valued at a higher price, and every preſs-maſter is anxious to have them. After preſſing theſe arguments in the moſt pathetic, eloquent, energetic terms upon the minds and conſciences of thoſe whom he addreſſes, the excellent and venerable Prelate adds, towards the end of his tract;

"Nor will *you*, Gentlemen, be without your reward, and that the higheſt and moſt gratifying that a human being can receive, the approbation of God, and the applauſe of the whole world.

"You will have the immortal honour of founding a *new ſchool for piety and virtue* in the boſom of the Atlantic Ocean, of

erecting a noble ſtructure of religion and morality in the Weſtern world, of exhibiting to mankind the intereſting ſpectacle of a very large community of truly *Chriſtian Negroes*, and of leading the way to the ſalvation of more than 500,000 human beings, (immerſed before in the groſſeſt ignorance, ſuperſtition, wickedneſs, and idolatry) with all their countleſs deſcendants to the end of time.

" Looking forwards, then, as I do, with ſome confidence to the accompliſhment of this great event, it does, I confeſs, in ſome degree conſole and ſuſtain my mind, amidſt thoſe frightful ſcenes that are now paſſing on every ſide of us, and thoſe tremendous commotions which are convulſing to its centre almoſt the whole habitable globe. It will be one proof more, added to many others, of the high and exalted character of the Britiſh Nation, and of the extent and grandeur of its views, beyond thoſe of any other nation upon earth. While one immenſe gigantic power is ſpreading ruin, devaſtation, and the moſt complicated miſery over the world; ſubverting kingdoms, empires, and long eſtabliſhed governments, and burſting aſunder all the moſt ſacred bonds of civil and political ſociety; we ſee this ſmall iſland, not only exerting itſelf with vigour in its own defence, and ſtanding up ſingle againſt the torrent that is overwhelming the whole continent of Europe, but at the ſame time ſilently and quietly providing for the future happineſs of the human race, by diffuſing every where the Holy Scriptures, and thereby ſowing the ſeeds of Chriſtianity over every quarter of the globe." P. 25.

The concluſion is energetic and important.

" Theſe are truly *Imperial works*, and worthy of the Britiſh name. Theſe will immortalize it to the lateſt poſterity, and diſtinguiſh it moſt honourably from every other nation in the world.

" Let theſe, then, be the characteriſtic features of the Engliſh nation. Let the great enemy of the repoſe and comfort of mankind, place his glory in *univerſal dominion*; let Britain place it in *univerſal benevolence*; and while *he* is ſubjugating the world by his arms, let Britain be employed in repelling him from her own coaſts, in aſſiſting and protecting the diſtreſſed, and in meliorating the condition of diſtant countries, by communicating to them in various ways, the bleſſings of the Chriſtian Revelation. The final reſult of all this is in the hands of the Almighty. But whatever that may be, whatever future calamities may await us, we ſhall have the conſolation of having diſcharged our duty, *in this inſtance at leaſt*, as Men and as Chriſtians. And we may reaſonably hope that ſuch a conduct will have its due weight in recommending us and our cauſe to the favour of Heaven, and in obtaining for us the protection of that gracious Providence, which has hitherto preſerved us amidſt the diſſolution of kingdoms,

doms, and the wreck of empires, and has reſcued us from dangers not leſs formidable, in my apprehenſion, than even thoſe which now apparently ſurround us." P. 27.

An Appendix is ſubjoined, containing a ſhort ſketch of the new ſyſtem of Education for the Poor, in a letter from Dr. Bell to the Biſhop of London.

It can hardly be neceſſary to detail the opinion we entertain of the importance, the policy, and indeed it may be added, the actual neceſſity of the object of this publication. We have alſo much ſatisfaction in having once more the opportunity of placing before our readers an impreſſive example, that the talents of the right reverend author remain in undiminiſhed vigour, and that his benevolence and generoſity are fully commenſurate with them. May their combined operation and efficacy yet be ſpared to aſſiſt in the diffuſion of Chriſtian knowledge, and to promote, by their example, the common cauſe of learning and of virtue.

ART. III. *A Treatiſe on plane and ſpherical Trigonometry, with their moſt uſeful practical Applications. By John Bonnycaſtle.* 8vo. 419 pp. 12s. Johnſon. 1806.

SELECTION of matter, arrangement and execution, are the grounds upon which we muſt examine the merits of every ſcientific work. When a proper diſpoſition of the parts is neglected, it tends to lengthen the work and diminiſh its perſpicuity; and the reader is leſs able to commit it to memory. It is of the firſt importance therefore, that this circumſtance ſhould be particularly attended to. In works of ſcience, the theory and practice ſhould go hand in hand together; the reaſon of the operation ſhould be underſtood before the operation is performed, as the rationale of the work frequently tends to remove difficulties which might otherwiſe ariſe in the computations. The demonſtration of a rule always tends to make the rule itſelf better underſtood, and more clear in its meaning; it points out the different caſes which may occur, and at once removes all the difficulties which naturally ariſe from ſuch circumſtances. In the ſubject under our preſent conſideration, the variety of caſes to which the ſame propoſition is ſubject, is what conſtitutes the great difficulty in the application.

The work begins with an Introduction, containing an account of the riſe and progreſs of Trigonometry; and here we find a very good account of the gradual improvements, from Hipparchus to the preſent time. The author then proceeds to the definitions, with an enumeration of ſuch properties of plane triangles as may be uſeful in the future part of the work. The three propoſitions, including the ſolution of all the caſes of plane triangles, are next given, but without their demonſtrations, which, for the reaſons before ſtated, we think a fault; the ſolutions are given by the ſcale and compaſs, by calculation, and inſtrumentally. But as there are other theorems which are frequently uſeful, a variety of other propoſitions are added, ſome of which do not admit of a logarithmic calculation, and therefore might have been omitted. as they tend to enlarge the work without adding to its utility, In a work of this kind, a proper ſolution of the beſt practical rules ſhould be made; the author ſhould ſelect for the ſtudent, more particularly in a work principally intended for practice. The inſertion of a multiplicity of rules only tends to confuſe the reader. The application of trigonometry to the menſuration of heights and diſtances, follows next; and this, we think, is a very uſeful part of the work; a great variety of proper Examples are ſelected, and ſuch as may be of practical uſe; and a great number of trigonometrical Problems are added, as Examples for the ſtudent, the Anſwers being put down without the operation. This concludes the doctrine of plane trigonometry.

In the definitions of Spherical Trigonometry, Mr. B. defines a *great* circle of a ſphere, "that which divides the *ſurface* into two equal parts;" and a *ſmall* circle, "that which divides it into two *unequal* parts." Hence, he ſays, the plane of any great circle paſſes through the center, and divides the ſolid into two equal parts. But after the above definition, this latter becomes a Problem, and requires ſome kind of proof; it is not ſtrictly an immediate conſequence. We ſee no reaſon why the common definition of a great and ſmall circle ſhould be departed from. Spherical trigonometry is not at all concerned about either the ſurface or the ſolid being divided into equal parts; it is a circumſtance which has nothing to do with the relation of the parts of a triangle. Every thing which we want to eſtabliſh, follows immediately from this definition, that "a great circle is one whoſe plane paſſes through the center." With the Definitions we find Propoſitions mixed; theſe ſhould undoubtedly have been kept ſeparate. After the axioms, the general properties of ſpheri-

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cal triangles are given; and a ſtatement of ſome of the ambiguous caſes. The ſolutions of right angled triangles are next given, agreeing with the rules deduced from Napier's circular parts; but not being expreſſed in terms of the circular parts, the reader has to remember ſix rules inſtead of two. The affections and other properties of right angled triangles are then ſtated; and the various caſes are ſolved by conſtruction, by calculation, and inſtrumentally. If one ſide of a triangle be $=90°$, the triangle is called *quadrantal*, and theſe may be reſolved by Napier's circular parts; but Mr. B. has inſerted a ſolution of all the caſes, and given examples of actual calculation by the three methods before ſtated. Next follows a ſolution of all the caſes of oblique angled triangles. After this we were ſurpriſed to meet with another article on the ſolution of all the caſes of right angled triangles, in which we find the very ſame rules which had before been given, together with ſome different ſolutions. In like manner we find ſolutions of all the caſes of oblique angled triangles, including the rules before given, ſome of which are not ſubject to a logarithmic computation, and ought to have been omitted. We do not conceive the neceſſity of repeating the ſame rules; we wiſh always to ſee compreſſion of matter, not a repetition. A miſcellaneous collection of queſtions is next given, for exerciſing the preceding rules.

Having thus ſtated and exemplified all the various rules in ſpherical trigonometry, the author proceeds to apply them to ſuch problems in aſtronomy, as relate to the doctrine of the ſphere; beginning with the definitions of the common terms uſed in aſtronomy.

In the definition of the *prime vertical*, he calls it "the ſix o'clock line." This is a very extraordinary miſtake, the ſix o'clock line being a great circle paſſing through the poles of the equator, and perpendicular to the meridian, to which the ſun comes every day at ſix o'clock, apparent time. The *ſenſible* horizon ſhould have been defined before the *rational*, the latter being determined from the former. *Parallax in altitude* is incorrectly defined, the ſemidiameter there made uſe of not being pointed out. The problems on the doctrine of the ſphere are very well ſelected, and their ſolutions are explained with great clearneſs; and we conſider this as a valuable part of the work. This concludes with an explanation of the method of finding the longitude by means of the diſtance of the moon from the ſun or a fixed ſtar. The author then adds a very good collection of miſcellaneous problems for the exerciſe of the ſtudent; but ſome of them cannot be

ſolved by any principles previouſly given in the work, and therefore are improperly inſerted.

The author next proceeds to the *theory* of trigonometry: and as no account has been given in the former part of this work, of the change of ſigns, which the various trigonometrical ſines are liable to undergo, Mr. B. begins this part by explaining when ſuch changes take place, without however aſſigning the reaſons. He then gives the trigonometrical formulæ for the ſine, coſine, tangent, &c. &c. of an arc, but without the demonſtrations, which ſhould undoubtedly have been here given. The rules for finding the ſines and coſines of the ſum and difference of two arcs, in terms of the ſines and coſines of the arcs themſelves, are next demonſtrated; and the author then proceeds to give a very large collection of rules, many of them are of a nature which, in a work of this kind, ſhould have been omitted. As the author ſeems to have intended this as a ſcientific part of his work, nothing ſhould have appeared in it but what was ſtrictly demonſtrated.

The four principal theorems in plane trigonometry are next demonſtrated; the laſt of theſe is, "given the three ſides of a triangle, to find the angles." A theorem is inveſtigated which gives the coſine of any one of the angles, but it is not reduced to a form for a logarithmic operation, by which means it loſes all its value. In ſpherical trigonometry, three theorems are demonſtrated from geometrical principles, and from theſe the author derives the rules neceſſary for the ſolution of all the caſes; but it would have made the ſubject much clearer, if each rule had firſt been ſtated in a propoſition. It tends to confuſe a work, to deduce a variety of rules in an algebraic form, one from another, without any enunciation. The utility of Napier's two rules, by circular parts, is acknowledged, as aſſiſting the memory in the ſolution of all the caſes; it is therefore very remarkable that theſe are not given by this author. They are in fact demonſtrated in this part of the work, but not being reduced to the form of expreſſion uſed in Napier's rules, they ſtand under ſix equations, and become ſix different rules; whereas, from a conſideration of the circular parts, the reader has only two ſimple theorems to remember, which will ſolve all the caſes of right angled triangles. The neglecting to give Napier's theorems, we muſt conſider as a conſiderable defect in the work. It is of the firſt conſequence to burden the memory of the ſtudent with as few rules as poſſible. The ſame two theorems will alſo ſolve all the caſes of quadrantal triangles.

To

To this part of the work, ſome ſpherical problems are added, reſpecting the properties of ſpherical triangles, but ſeveral of theſe follow immediately from the theorems which the author had before given, and did not require a ſeparate demonſtration. For inſtance, "if the three ſides of one triangle be equal to the three ſides of another, each to each, the angles which are oppoſite to the equal ſides will be equal." Now the expreſſion for an angle from the three ſides, ſhows at once that the angles muſt be equal. Several other theorems are demonſtrated, the truth of which follow in like manner from what has been before proved. The cor. to art. 125 does not follow from what is there demonſtrated.

The ſtereographic projection of the ſphere, is the next ſubject treated of, and this is delivered in a conciſe and clear manner; including all the propoſitions of general uſe. A few miſcellaneous problems and theorems are then added; after which Mr. B. has given the ſolutions of all the caſes of right angled plane triangles, independently of any tables. This is done by expreſſing the ſine, coſine, &c. of the angles, by an infinite ſeries, in terms of the degrees of the angles. We are at a loſs to diſcover the reaſon for propoſing this method of ſolution. When all the caſes can be ſo eaſily computed by the addition of two or three logarithms, would any one think of computing the ſums of infinite ſeries in order to obtain the ſame end? To theſe are added ſome formulæ reſpecting plane and ſpherical triangles, which are matters of curioſity rather than of uſe. The next article is upon the increments and fluxions of the ſines and tangents of arcs or angles, as employed in aſtronomy and the higher branches of the mathematics, in order to ſhow the changes that take place in the ſides and angles of triangles, from ſmall variations of ſome of the parts. The increments are firſt treated of, and the fluxions deduced from them. The author next ſhows how ſome of the trigonometrical formulæ in the preceding part of the work, may be applied to the ſolution of quadratic and cubic equations. The work then concludes with the method of meaſuring altitudes by the barometer and thermometer.

From the review here given of the work before us, the reader will perceive that we conſider it as defective in the ſelection and arrangement of the materials; a fault we did not expect to have found in any writings of Mr. B. Of his other works we think very highly; eſteeming them valuable and well executed: and we entered into an examination of the preſent work with ſentiments very favourable to the

author. We ſhould have been glad to find our expectations anſwered; but our regard to truth, and our duty to the public, oblige us to ſtate impartially our opinions.

ART. IV. *Comments on the Commentators on Shakeſpear. With preliminary Obſervations on his Genius and Writings; and on the Labors of thoſe who have endeavoured to elucidate them. By Henry James Pye.* 8vo. 342 pp. 7s. Tipper and Richards. 1807.

> Critics indeed are valuable men,
> But hyper-critics are as good again.

SO ſung the ingenious Mr. Bramſton, in his Man of Taſte, and ſo apparently thinks our worthy friend the poet-laureate, for this whole book is criticiſm upon criticiſm, or notes upon notes. The object of it is to ſhow that the commentators on our favourite bard have often written abſurd, and often ſuperfluous notes: but, as far as that goes, is it not in danger of being a worſe thing than a ſuperfluous note, almoſt a ſuperfluous book? For who doubted of the fact, which is here illuſtrated by ſo extenſive an induction of particulars? "Vel duo, vel nemo." Every reader not gifted with Job-like patience has felt it: and many have applied the kind intimation of Dogberry to the annotators upon him and his brethren, "if I were as tedious as a king, I could find in my heart to beſtow it all of your worſhip;—yea, an 'twere a thouſand times more than it is." Mr. Pye, however, has the talent to amuſe and inform, in whatever he writes, and conſequently we receive his book with pleaſure.

His preliminary obſervations are profeſſedly ſhort (though not ſo ſtated in the title page) and ſhort indeed they are; for they occupy only ſeven very widely printed pages. His remarks on the unities are juſt, both with reſpect to Shakſpeare and the Greek poets: but we think he is not quite fair to our great bard, when he finds nothing pathetic in him but the part of Conſtance, in King John, and that too aided by the great powers of Mrs. Siddons. The want of female performers led him to give, in general, ſhort and inconſiderable parts to his women; but ſurely Imogen is truly pathetic in one or

two ſcenes, and Deſdemona throughout the fourth act. We think alſo that in Lear there are touches of very ſtrong pathetic. On the whole, we ſhould allow that Shakſpeare did not much exerciſe his power of "opening the ſacred ſource of ſympathetic tears," but by no means that he did not poſſeſs it.

It is rather curious, that this charge of ſuperfluity of annotation is made, not againſt the full ſized *variorum* editions of Steevens or Reed, but againſt an abridgement in eight volumes 12mo.; printed, and, we believe, ſuperintended by Mr. Wood. How much more ſtrongly then muſt the objection lie againſt the 21 volumes large 8vo. which compoſe the laſt edition, if it be made with any reaſon here; and aſſuredly we are of opinion that the charge is even here made out, to a great extent. A very early inſtance occurs in the ſecond note, where the commentators are juſtly reproved, for undertaking to explain the commonly current term of *dry* for *thirſty*, and attributing it particularly to the midland counties: whereas, certainly, the wonder would be to find a county where it was not uſed. This remark, in page 1, is well followed up by another in page 304, on the words "*Dry* ſorrow drinks our blood," where the ſame commentator (Steevens) ſays, "this is an alluſion to the proverb, *ſorrow is* DRY," thereby proving the expreſſion to be as univerſal as the proverb. One great fault with all the commentators ſeems to have been, that they kept no account of their own remarks; by which omiſſion they were led often to repeat the ſame ſuperfluous notes, and ſometimes to contradict themſelves. The care of the lateſt editors, to form a gloſſarial index, would, if adopted in time, have prevented all this. We cannot, perhaps, give a better ſpecimen of Mr. Pye's mode of commenting on the commentators, than appears in the following note:

"IMOG. *Why did you throw your wedded lady from you?*
Think that you are upon a rock, and now
Throw me again.

POST. *Hang there like fruit, my ſoul,*
Till the tree die.] "In this ſpeech, or in the anſwer, there is little meaning. I ſuppoſe ſhe would ſay, 'Conſider ſuch another act as equally fatal to me with precipitation from a rock, and now let me ſee if you will repeat it."—JOHNSON. "Perhaps only a ſtage direction is wanting to clear this paſſage from obſcurity. Imogen firſt upbraids her huſband for the violent treatment

ment ſhe has juſt experienced; then, confident of the return of paſſion, which ſhe knew muſt ſucceed to the diſcovery of her innocence, the poet might have meant her to ruſh into his arms, and, while ſhe clung about him faſt, to dare him to throw her off a ſecond time, leſt that precipitation ſhould prove as fatal to them both, as if the place where they ſtood had been a rock. To which he replies, 'Hang there, i. e. round my neck, till the frame that now ſupports you ſhall decay."—STEEVENS. To me the only difficulty in explaining this whole paſſage ariſes from the utter impoſſibility of putting it in a clearer light than is done by the words of the poet. If it were neceſſary to give a ſtage direction for every action, with which the poet requires the player to accompany his words, thoſe directions would exceed in bulk theſe *variorum* notes. Imogen comes up to Poſthumus as ſoon as ſhe knows the error is cleared up, and, hanging fondly on him, ſays, not as upbraiding him, but with kindneſs and good humour, 'How could you treat your wife thus,' in that kind of endearing tone which moſt of my readers, who are huſbands and fathers, will underſtand, who will add *poor* to wife. She then adds, now you know who I am, ſuppoſe we were on the edge of a precipice, and throw me from you; meaning, in the ſame endearing irony, to ſay, I am ſure it is as impoſſible for you to be intentionally unkind to me, as it is for you to kill me. Perhaps ſome very wiſe perſons may ſmile at part of this note; but, however much black-letter books may be neceſſary to elucidate ſome parts of Shakeſpear, there are others which require ſome acquaintance with thoſe familiar pages of the book of Nature.

'Which learning may not underſtand,
And wiſdom may diſdain to hear.' P. 280.

That both Johnſon and Steevens ſhould ſo ſtrangely have wanted feeling of nature, as not to comprehend this ſpeech and anſwer, is indeed wonderful. Mr. Pye has very happily expreſſed his interpretation, and proved his feeling of what may be called, the playfulneſs of ſecure affection. More briefly thus, "you throw me from you! You would kill me, wouldn't you?" To which he anſwers, with exact comprehenſion of her pretended reproach—"No, my love, hang on my neck for ever."

Mr. Pye, however, muſt not ſuppoſe that he is exempt from the general fate of commentators; he ſometimes is erroneous as well as his neighbours.

At page 56 he tells us, that *Croſs Patch* is now the nurſery name for a froward child. This is true, but the information is nothing, unleſs it be obſerved that this is only an accidental

dental preſervation of the old word *patch*, for a fool; for it means certainly *ill-temper'd fool.*

In page 64 he takes upon him to aſſert, that at Weſtminſter ſchool, *too* is the current pronunciation of the Latin pronoun *tu;* and that whoever attends a play of Terence there will be convinced of it. Now we, who know ſomething more of that ſeminary, will venture to ſay poſitively that it never was the pronunciation of that place; and to aſſure thoſe who ſhall go to the next play acted there, that they will not hear any ſuch thing. How he could make the miſtake we cannot conjecture.

At page 66, where he cites the obſervation of Dr. Johnſon, that "the princeſs of France invokes with too much levity the patron of her country to oppoſe the power of Cupid," Mr. Pye aſks, "is Dr. Johnſon ſerious in this vindication of the ſanctity of one of the ſeven champions of chriſtendom?" The anſwer is—Certainly. For the conſideration, is not what Dr. Johnſon or Mr. Pye might think of St. Denis, but what a princeſs of France might conſiſtently be ſuppoſed to think. Shakſpeare makes her jeſt like a heretic, which ſhe is not ſuppoſed to be. We grant, however, that in comedy it might be allowed.

In the note, page 98, on the whimſical words of *Laſeu*, in Love's Labour Loſt, "your dolphin is not luſtier," we have no kind of doubt that Mr. Pye embraces the wrong opinion. Moſt true it is that the Dauphin of France was frequently called, in Engliſh, *the Dolphin;* but nothing whatever has that to do with the ſentence in queſtion. "Your dolphin is not luſtier," is exactly equivalent to "your roach is not ſounder, your eel is not more ſlippery," or the like: and what particular luſtineſs ſhould naturally belong to the heir apparent of France does not appear. We ſhould here have expected Mr. Pye to exclaim againſt the ſtrange fancy of Steevens, inſtead of adopting it. The great difficulty of deciding the meaning of the paſſage is the extraordinary nonſenſicalneſs of the whole ſcene. As to the luſtineſs of a dolphin, we do not recollect it to be proverbial; but the fiſh is always painted in the act of leaping, which implies activity, and was famous for carrying men on its back.

As for the *month's mind*, page 7, there is no doubt that ſuch was the expreſſion for a ceremony in remembrance of a dead perſon, a month after his deceaſe. Cole, in his Latin dictionary, has "moneth's mind." *Dies poſt alicujus obitum triceſimus*; and in his Engliſh dictionary, ſimilarly, "the

"the thirtieth day after any one's death:" but, how the ſenſe was transferred from that, to an eager mind or deſire for any thing, which was the proverbial ſenſe from Ray and Shakſpeare's time, and remains ſo to this hour, no one has yet told.

"Sweet and twenty," Mr. Pye thinks (p. 18) "was not an expreſſion of colloquial endearment." If Steevens may be credited, it is proved to have been ſo; but of two paſſages which he quotes as inſtances of it, the latter from the "Merry Devil of Edmonton," is not to be found in that play.

Whatever objections may be made to a few paſſages of his book, it muſt be owned that Mr. Pye is in general right, and diſplays much acuteneſs and taſte, in his cenſures and in his explanations. We were pleaſed with the manner in which, when he controverts the obſervations of Johnſon, he expreſſes his general eſteem and veneration for the man: but for Warburton he has no ſuch mercy. To read only his notes upon that commentator, it might be ſuppoſed that he thought him a fool. Yet Warburton, though certainly the moſt abſurd of Shakſpearean critics, from an idle vanity of diſcovering too much, was a man of great and undeniable parts. What the preſent commentator ſays of Steevens, or half as much, had he ventured to ſay it when Steevens was alive, would have made him "the ſad burden of many a merry ſong," or the butt of continual newſpaper ſatire. To living critics in general he is civil, but with ſome exceptions. Whether Mr. Pye truſted to the compoſitor, or to his own ſpectacles, for the correction of the preſs, it has been moſt inadequately performed. We do not recollect ſeeing a book ſo faulty. Thus, p. 2, deſſertation—p. 5, *anonis* for ononis—p. 16, dicided—p. 22, *Tyrrhwyt* for Tyrwhitt—p. 24, *Very* true for Very—p. 26, *ſeries* for ſenſe—p. 32, *faſcits* for forfeits—p. 44, *finial* for finical—p. 48, *harein* for hare—and ſo on without end.

ART. V. *An Hiſtorical View of the Riſe and Progreſs of Infidelity, with a Refutation of its Principles and Reaſonings: in a Series of Sermons, preached for the Lecture founded by the Hon. Robert Boyle, in the Pariſh Church of St. Mary le Bow, from the Year* 1802 *to* 1805. *By the Rev. William Van*

Van Mildert, A.M. Rector of St. Mary le Bow, London, and Vicar of Farningham, Kent. Second Edition. In two Volumes. 8vo. 1183 pp. 1l. Rivingtons. 1808.

THESE excellent ſermons preſent to the reader an hiſtorical view of Infidelity from the earlieſt period to our own times. They have been peruſed by us, as they will aſſuredly be peruſed by numbers, with the higheſt ſentiments of reſpect for the author's eloquence, and zeal, and judgement. Nor would a proper notice of them, in the Britiſh Critic, have been ſo long delayed, if another edition, ſoon after the publication of the firſt, had not been announced, for which we have waited with an expectation that certainly has not been diſappointed.

"The publication of this edition," ſays Mr. Van Mildert, "has been delayed for a conſiderable length of time, from the author's deſire to render the work more generally uſeful, by ſome additional notes and illuſtrations. Several perſons, for whoſe judgment he entertains great reſpect and deference, having ſuggeſted that ſome points incidentally touched upon in the courſe of the work ſeemed to require further elucidation, and that the general maſs of reading referred to in the Appendix to the former edition would hardly enable the ſtudent, without great labour and difficulty, ſucceſsfully to purſue his inquiries; it has been endeavoured, in the preſent edition, to obviate this objection, by a greater number of ſpecific references to the authors that have been conſulted, and by more frequent quotations from ſcarce and valuable treatiſes. To attain this object, much of the author's time has been occupied in retracing his former courſe of reading on the ſubject of each lecture, and in noting or extracting, from writings of the beſt reputation, ſuch paſſages as might tend to explain, or to confirm, what had been already advanced. It would have been eaſier to multiply annotations of this kind, than it was, in many inſtances, to forbear from extending this part of the work to a diſproportionate magnitude. Occaſion has alſo been taken to dilate upon ſome few topics, which could not be ſo fully conſidered in the body of the work, without digreſſing too far from the main ſubject; and to the whole has been added an Index, which, it is hoped, will be found ſufficiently copious to enable the reader to refer with eaſe to any topic of importance.

"Every attention of this kind which he could beſtow, in order to render his book more uſeful, was due from the author to the public, in return for the very favourable reception which it has generally met with, and in particular for the ſtrong teſtimonies of approbation by which it has been honoured, from perſons of high authority and diſtinguiſhed reputation in the church.

"To

"To accommodate the purchaſers of the former edition, a certain number of copies of the enlarged Appendix, together with the Index, have been ſeparately worked off; and the corrections in the body of the work having been but few, and thoſe chiefly verbal, it will be found that the ſeveral references correſpond nearly, if not exactly as to page and line, with the text of both editions." P. xvii.

Of the Lecture inſtituted by the Honourable Robert Boyle, which has occaſioned the publication of numerous Diſcourſes as well as the preſent, Mr. Van Mildert gives the following account:

"More than a century has now elapſed, ſince the foundation of Mr. Boyle's Lecture: and it is gratifying to reflect on the ſubſtantial benefit which appears to have ariſen from it to the cauſe of revealed religion. Mr. Boyle lived in an age abounding with open and declared infidels, men of active ſpirit, and indefatigable in their exertions to build up a ſyſtem of libertiniſm on the ruins of Chriſtianity. He ſaw, that to ſtem the torrent of impiety, it was neceſſary to call in the joint efforts of the friends of truth: —and as the ſeeds of error had been widely ſcattered, he was careful to provide the means of deſtroying thoſe pernicious fruits which, in after times, they might be expected to produce. With that zeal, therefore, for the honour of God and the beſt intereſts of man, which on every occaſion marked the character of this exemplary and truly illuſtrious perſon, he laid the foundation of a plan calculated to meet future no leſs than preſent exigencies, and to ſupply an effectual antidote for that which might otherwiſe become an increaſing and irremediable evil.

"During a courſe of nearly fifty years, the publication of the diſcourſes preached for this Lecture was continued with little intermiſſion; and ſuch was the accumulation of theſe labours, that in the year 1739, they were collected into three large folio volumes, compriſing a moſt valuable body of divinity. Since that period, although it appears that the Lecture has been conſtantly preached, few only of its productions have been ſubmitted to the public eye; but among them are ſome of diſtinguiſhed excellence. The laſt of theſe was publiſhed in the year 1783.

"A deſire to revive an attention to this eminently uſeful inſtitution, has been one motive for hazarding the publication of the preſent volumes. Although the noble founder of the lecture did not expreſsly direct that the diſcourſes ſhould be printed, yet as the deſign of it could not otherwiſe be effectually anſwered, it is hardly to be doubted, that ſuch was his intention: and ſince in theſe days of licentiouſneſs and irreligion, they that hate the truth 'are many in number,' this is ſurely not a time to be backward in ſhewing our attachment to its cauſe." P. 9.

No, ſurely! For it cannot be denied that, by the daring and impious exertions of ſeveral modern writers, the faith and comfort of thouſands have been unſettled or deſtroyed. A powerful engine, employed in this labour of deſolation, has been the cunning craftineſs of beſtowing fair and impoſing names on circumſtances of the baſeſt character and tendency, and thus recommending to the approbation of weak and unwary perſons "evil for good and bitter for ſweet." Accordingly we meet with various publications, of which the friendly pretence is to enlarge the mind, while in reality they darken and miſlead it; or to vindicate the rights of man, while in reality they reduce man to a level with the beaſts that periſh*; by removing the diſtinctions of virtue and vice, and by recommending a ſociety (if ſuch a ſtate can be called ſociety) without laws or religion, without the ties of friendſhip, and without the fear of puniſhment. Nor is it uncommon, among the melancholy circumſtances which mark the temper of the times, to find the Chriſtian faith attacked by an oſtentatious diſplay of learning, as well as by ſpecious reaſoning and a ſeducing ſtyle.

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* A very ſtriking deſcription of an Atheiſt, from his own principles, by the able though eccentric *Jeremy Collier*, may here be aptly introduced.

"An Atheiſt, if you will take his word for it, is a very deſpicable mortal. Let us deſcribe him by his *tenents*, and copy him a little from his own original. He is then no better than a heap of organized duſt, a ſtalking machine, a ſpeaking head without a ſoul in it. His thoughts are bound up by the laws of motion, his actions are all preſcribed. He has no more liberty than the current of a ſtream, or the blaſt of a tempeſt. And where there is no choice there can be no merit. The creed of an Atheiſt is a degrading ſyſtem, a moſt mortifying perſuaſion. No advantages can make him ſhine; he ſtrikes himſelf out of all claim to regard. He is the offspring of chance, the ſlave of neceſſity; danced by foreign impulſes no leſs than a puppet: ignoble in his deſcent, little in life, and nothing at the end on't. Atheiſm the reſult of ignorance and pride; of ſtrong ſenſes, and feeble reaſon; of good eating, and ill living. Atheiſm, the plague of ſociety, the corrupter of manners, and the underminer of property! What can the raillery, the reproaches, the ſupercilious cenſures of this ſect ſignifie? Why ſhould they be raiſed above their principle, and rated higher than their own valuation! They are below all conſideration, except that of *pity* and *prayers*; and theſe I heartily give them." *Eſſays, Vol. I. p.* 183.

Theſe

Theſe circumſtances, as well as the oppoſitions of elder times to the revealed will of God, appear to have been minutely conſidered by Mr. Van Mildert. The plan, which the learned preacher has adopted, is divided into a judicious arrangement of *hiſtorical* and *argumentative* materials. Accordingly the firſt volume exhibits

——"a ſummary view of the endeavours made to counteract the revealed will of God, in the times antecedent to the Chriſtian diſpenſation; then to ſhew the perverſeneſs of both Jews and Gentiles in their rejection of the Goſpel, and their various efforts to overthrow it, from the time of our Lord's perſonal appearance on earth, to the downfall of paganiſm in the Roman empire;—afterwards, to continue the inquiry, through the middle ages, when almoſt the whole world was overſpread by Mahometan and Gothic barbariſm:—then, to contemplate the new aſpect which infidelity aſſumed, on the revival of letters and the introduction of the Proteſtant Reformation;—and, laſtly, having brought down the hiſtory of its progreſſive labours to the preſent day, to conſider what expectations we may juſtly entertain, reſpecting the final iſſue of this tremendous conteſt." Vol. I. P. 23.

Then follows a maſterly detection of the ſpecious reaſonings of unbelievers.

"The hiſtorical view of the ſubject being cloſed, it is intended, in the ſecond part of theſe Lectures, to enter upon a general vindication of the grounds and principles of the Chriſtian faith, in anſwer to the arguments moſt commonly urged againſt its authority and credibility. Theſe arguments (whether deduced from reaſoning *à priori*, to ſhew the improbability, unfitneſs, and inutility of revelation; or of reaſoning *à poſteriori*, to invalidate its evidences as a matter of fact;) will be diſtinctly conſidered, in order to expoſe their futility, and to ſhew the ſpirit of perverſeneſs by which they are generally dictated.

"The inveſtigation here propoſed will afford ample ſcope for a detection of the various fallacies, miſrepreſentations, and inconſiſtencies, with which the writings of infidels abound." P. 24, vol. i.

The ſelection of ſubjects, the method of argument, and the eaſe and perſpicuity of diſcuſſion in theſe diſcourſes, remind us of the kindred labours of Mr. Ed. Nares * in his Bampton Lectures. The diſcourſes of theſe gentlemen illuſtrate each other. Againſt the well-directed exertions of

* Of Biddenden, in Kent; ſee Britiſh Critic, vol. xxviii. p. 389, P. 548.

ſuch inquiſitive and ſound reaſoners, infidelity and ſcepticiſm may rail; but they cannot offer even a ſhadow of unſophiſticated defence. By ſuch well-directed exertions the ſceptic and infidel might, if their hearts were not hardened, be led to acknowledge the fallacy of hoping to prove invulnerable, in the glittering but fragile armour, with which they have been ſupplied by Herbert, and Hobbes, and Spinoſa, by Hume, Gibbon, Voltaire, Paine, Godwin, and Geddes. Succeſsful champions in the ſacred and noble cauſe of truth and religion, the two preachers now mentioned together may apply to *their ſervices* what Bentley, in his acute Remarks on Free-Thinking, applied with proper confidence to *his*

> " Et nos tela, pater, ferrumque haud debile dextrâ
> " Sparſimus, et noſtro ſequitur de vulnere ſanguis."

There are few works of modern times, (eſpecially when we conſider the correſponding notes and important references to other publications), in which ſo much intereſting information is brought together, on the ſublimeſt ſubjects, as in theſe diſcourſes of Mr. Van Mildert. The preacher admits, indeed, that he is treading in the ſteps of others; but he judiciouſly obſerves, that " when old objections are revived, old anſwers muſt be new modelled." This indeed is the more neceſſary, as there are men, in our day, calling themſelves philoſophers, who have reproduced old objections againſt Chriſtianity, and have given them to the world, with inſufferable vanity, as novelties of high importance! While, to the preſumption and ſophiſtry of their predeceſſors in unbelief, they have added only that flippancy, and inſolence, and malice, which beſpeak an underſtanding depraved, and a cauſe deteſtable.

From theſe diſcourſes we will now ſelect ſome ſpecimens: and firſt from the eighth ſermon in the former of theſe volumes, which ably vindicates the character of the firſt reformers in general, and eſpecially thoſe of our own country.

" Nothing, indeed, can be more evident, than that the Engliſh reformers, in particular, acted not againſt any lawful authority, but in complete ſubordination to it; the Reformation in this country being carried on under the direction of the ſpiritual governors of the Church, who were Biſhops as truly and apoſtolically conſtituted as any Biſhops upon earth, and who, in refuſing to ſubmit to the papal power, refuſed only to ſacrifice their own juſt authority to an uſurpation, as unjuſt in its principles, as it was corrupt in its practice.

" Nay, it is remarkable, that even the moſt bigoted writers in behalf of popery, acknowledge the Proteſtant Reformation to have been brought on by the ſcandalous abuſes of power, which prevailed in the Romiſh Church; and ſometimes ſpeak of its ſucceſs as a proof of the divine judgement upon the papal enormities. Can there be a more convincing argument than this, for its utility and neceſſity? Can there be a more complete vindication of thoſe who maintained it to be their duty to 'come out of' ſuch a Church, 'leſt its plagues ſhould fall upon them?' What will it avail, then, after ſuch an acknowledgement, to attempt, by uncharitable and unjuſt imputations upon the motives of the reformers, to caſt an odium upon the important ſervices which they rendered to Chriſtianity?

" It is not, however, the leſs pertinaciouſly urged, by theſe writers, that the Reformation originated in pride, vanity, evil concupiſcence, and the like; and they infer, that its ſucceſs is not to be wondered at, becauſe it flattered and encouraged theſe corrupt propenſities of the human heart. They compare its progreſs with that of Mahometaniſm; to which they pretend that it bears a ſtrong reſemblance, in point of character and principle. But, not to mention that the weapons of its warfare were totally oppoſite to thoſe which Mahomet employed, (the terrors of perſecution and violence being generally exerted againſt the Reformation) theſe charges are manifeſtly unfounded. They proceed upon an aſſumption, that the ordinances of the Romiſh Church, relative to faſting, confeſſion, penance, celibacy, and monkiſh ſeclusion from the world, were productive of humility, ſelf-denial, continency, and other Chriſtian virtues; and that the unauthorized and monſtrous doctrines, which it forced upon the belief of mankind, were conducive to true faith and a pious ſubmiſſion of men's reaſoning faculties to the revealed will of God. Whereas, in truth, theſe ordinances and theſe doctrines were unfortunately found to have an oppoſite effect: ſince, by impoſing upon men burthens too grievous to be borne, and ſuch as had no warrant from the Holy Scriptures, they tempted them either to reſt in mere externals, or to aſſume an appearance of ſanctity, while they ſecretly indulged in the groſſeſt luſts of the fleſh, as well as in the moſt preſumptuous ſpeculations of the underſtanding. That this was too generally the caſe, is not to be denied; although it may readily be acknowleged that, even in the worſt periods of this corrupt Church, ſome ſplendid exceptions were to be found, in men eminent for piety of principle and purity of conduct, and who truly adorned the Chriſtian profeſſion. But theſe, alas! appear to have been of rare occurrence. From thoſe impieties and extravagancies, however, which were almoſt the univerſal reſult of the corruption of the Romiſh Church, the more correct principles of the Reformation tended to ſet men free; ſince while it exacted, from all, true evangelical holineſs,

holineſs, it releaſed them from the unnatural and unſcriptural reſtraints, which had only ſerved as a ſnare and temptation to evil.

"Thus much it ſeemed neceſſary to ſtate, with reference to the principles of the early reformers, in order to ſhew the perverſeneſs of their opponents, as well as to explain the connection, which this view of the Proteſtant Reformation has, with our main ſubject. For, hence it appears, that upon the ſucceſs of the Reformation almoſt depended the exiſtence of the Goſpel itſelf; and that its opponents, of whatever kind, may be deſervedly claſſed among the agents of Infidelity and Antichriſt. Chriſtianity was ſo miſerably defaced, by the ſuperſtitions of the middle ages, as ſcarcely to be diſtinguiſhable, in many reſpects, from paganiſm.—Infidelity, even in the very boſom of the Church, was, in ſeveral inſtances, notorious and undiſguiſed. Indeed, in no part of Chriſtendom did groſs Atheiſm prevail ſo much, as in Italy, and even in Rome itſelf, in the College of Cardinals, and under the Patronage of Popes. With this general corruption and apoſtacy was connected ſuch a ſyſtem of authority, both temporal and ſpiritual, as rendered it impracticable, while that ſyſtem continued, to liberate mankind from their deplorable thraldom. The adverſary ſeemed to be rapidly advancing to the completion of his deſign; and the means employed, to defeat the labours of thoſe who ſought to reſtore the Goſpel to its genuine purity, were truly characteriſtic of the Author of Evil.

"Perſecution, calumny, and ſophiſtry, were the engines employed by Papal, as they had formerly been by Pagan Rome, againſt all who endeavoured to enlighten mankind with the pure knowledge of the Goſpel. According to the ſtrong language of the Apocalypſe, Rome was "drunk with the blood of martyrs*." But, (as in the caſe of the primitive Chriſtians) when violence alone was found inſufficient to cruſh the ſpirit of the reformers, the fouleſt ſlanders were circulated to excite hatred againſt them; and the moſt diſingenuous reaſonings were employed, to perplex and miſrepreſent the clear and ſolid truths which they inculcated. Charges of hereſy, ſchiſm, immorality, ſedition, and hoſtility to Government both civil and eccleſiaſtical, were continually urged againſt them, though as conſtantly repelled with unanſwerable force." P. 289, vol. i.

We earneſtly recommend to the reader's conſideration the eleventh ſermon in the ſame volume, which points out the infidelity of the preſent age. Speaking of the recent confederacy on the Continent to aboliſh Chriſtianity, Mr. Van Mildert here notices, what deſerves particular attention; the pernicious object of corrupting the female ſex,

* Rev. xvii. 6.

and rendering them active promoters of infidelity. Too ſucceſsful, Mr. Van Mildert obſerves, were ſeducers of this deſcription in gaining over many women "as coadjutors in their cauſe: the effect of whoſe influence is but too evident in the records of modern times; nay, is ſtill but too ſeverely felt in our own, as well as in other countries." Yes, even in this country, how frequently do we meet with plauſible publications, which, mixing ſentiments of benevolence with profligacy, hope to render ſeduction and adultery no longer objects of deteſtation! How often do we find a pretended ſenſibility recommended, which ought to be called a moſt inflammatory appeal to the paſſions; that falſe ſenſibility, which deceivers know may eaſily be excited in unguarded minds, by an inſidious tale or hiſtory, and by which the deluded dupe to it may at length be led to ſpurn domeſtic rule and parental authority, to ridicule religious and uſeful education, to forfeit the honoured names of innocence and modeſty, and to bring the moſt dreadful diſgrace and miſery on wedded life! Modern infidels, indeed, well knowing the influence of the female character on every ſtation of life, have ſpared no devices of this kind, to give that influence a ruinous inſtead of a beneficial direction; hoping, by the concurrence of female profligacy, to deſtroy the force of thoſe loyal, juſt, and pure connections which conſtitute legitimate and reaſonable ſociety, and which are the honour and comfort, as well of the poor man's cottage as of the rich man's palace.

We muſt alſo notice the animadverſion of Mr. Van Mildert on the labours of Dr. Geddes, whoſe talents, whatever they were, were ſtrangely miſapplied, and wantonly proſtituted in a wretched cauſe.

"But of thoſe, who, profeſſing the faith, have yet laboured to do it moſt eſſential injury, and whom charity itſelf can hardly exculpate from the charge of wilfully endeavouring to bring it into contempt, none, perhaps, appears in a more diſgraceful light, than a diſtinguiſhed Divine of the Romiſh Church, patronized, in this country, by ſome perſons little aware of his deſigns. This writer applied the whole weight of his learning and talents to an artful attack upon the divine authority of the ſcriptures. Through the medium of a new tranſlation of the Bible, he ſtrives to ſhew, that theſe Scriptures are entitled to no other reſpect or veneration, than what is due to them, as curious remains of antiquity. To impreſs this perſuaſion upon his readers, he has recourſe to the moſt bitter ſatire and ridicule; endeavouring to exhibit them as utterly unworthy of being conſidered as the word of God. Trite infidel objections, gleaned from va-

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rious ſources, are plentifully interſperſed; and under a ſhew of more ſatisfactorily illuſtrating the Sacred Code, and reconciling it to the prejudices of philoſophical unbelievers, (a favourite apology, or a plauſible pretext, with many, for rendering the word of God ſubſervient to human opinions) the moſt unwarrantable liberties are taken with the text, evidently for the purpoſe of miſrepreſenting ſome of the moſt important facts and doctrines of Holy Writ. It is difficult to conceive a more artful mode than this, of aſſailing its divine authority: and had the writer lived to complete his deſign, it is impoſſible to ſay, how much revealed religion might have ſuffered. But, happily, his efforts (highly as they have been extolled, by critics of ſimilar principles with his own) have not obtained a very extenſive circulation, and as it has pleaſed God to remove him, before his labours were nearly completed, we may truſt that not all the unmerited commendation of his infidel encomiaſts, will be able to reſcue his work from ſpeedy oblivion." P. 411. vol. i.

It has eſcaped the notice of Mr. Van Mildert, that Dr. Geddes, in a part of his miſerable employment ſeems to have imitated the "manner* of tranſlating uſed by Sebaſtian Caſtalion in turning the Bible into French," which Henry Stephen thus ſtrongly reprobates:

"† For wheras he ſhould haue ſought out the graueſt words and phraſes fitting ſo worthy a ſubiect, it is plaine that he ſtudied for *abſurd*, *baſe*, and *beggerly* words, at leaſtwiſe ſuch as would rather ſtir the ſpleene, and prouoke the readers to laughter, than giue them light to vnderſtand the meaning of the Holy Ghoſt."

To thoſe, by whom human reaſon has been too highly exalted, and revelation too lightly conſidered, the ſecond volume of theſe Diſcourſes preſents abundant arguments to check their aſpiring thoughts, and repreſs their intemperate curioſity. The twenty-third ſermon, on the Inſpiration of Scripture, is extremely important; and ſilences the injurious reflections of thoſe, who, denying the inſpiration of the holy Scriptures, reduce the hiſtory of the creation, of the divine precepts given by God to the patriarchs, and of the ten commandments, to the rank of a common narrative or popular tradition.

The notes, ſubjoined to theſe Diſcourſes, exhibit much profound and curious reſearch as well as ingenious ap-

* A world of wonders, &c. fol. Edinb. 1608. p. 77.

† Ibid. p. 77. Where ſeveral inſtances of ſtrange tranſlation are adduced.

plication. They offer, to the ſtudent in theology, abundant ſources of the pureſt information; and they refreſh the memory of the well-inſtructed reader by references to authors, whoſe labours gave unerring direction to his early ſtudies. In a word, the public is greatly indebted to Mr. Van Mildert for the ſervice he has performed.

ART. VI. *An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Claſſics; including an Account of Polyglot Bibles; the beſt Greek, and Greek and Latin, Editions of the Septuagint and New Teſtament; the Scriptores de re Ruſtica; Greek Romances, and Lexicons and Grammars. By the Rev. Tho. Frognall Dibdin, F.S.A. Third Edition, with additional Authors, and Biographical Notices, (chiefly of Engliſh Editors.) In Two Volumes.* 8vo. 18s. Longman, Hurſt, Rees, and Orme. 1808.

IF Mr. Dibdin has not the merit of introducing the firſt work of this kind among us, he has unqueſtionably that of having greatly improved upon his prototype, and has produced a work of various, intereſting, and uſeful information. That the public think as we do, is ſufficiently proved from the work having paſſed to a third edition in no very long interval of time. Every edition has been ſucceſſively extended and improved, new names added, and new information communicated. If ſome ſhall be inclined to object that certain authors have yet been omitted, let it be remembered that Mr. Dibdin does not profeſs more than to give an account of the principal authors of antiquity, and to inſtruct the thouſands, rather than ſatisfy the few.

As the work is ſo well known, and has been ſo very extenſively circulated, our principal duty ſeems to be to inform the reader what new matter is interwoven in this third edition. And firſt thirteen new authors are added; viz. *M. A. Antoninus, Apollodorus, Apuleius, Ariſtides, Aurelius Victor, Auſonius, Herodian, Joſephus, Maximus Tyrius, Oppian, Orpheus, Photius*, and *Theophraſtus*.

Many biographical notices, executed with much neatneſs and preciſion, will be found in various notes to this edition.

The account of Greek Bibles and Teſtaments, and of Lexicons, Dictionaries, and Grammars, has been conſiderably enlarged. This part of the work will be found entitled

titled to particular praise and attention. The author acknowledges himself indebted for much valuable intelligence on this head to the learned Mr. Wodhull, whom he not improperly designates as the present Father of Bibliography.

The more recent editions also of classical writers at home and abroad, and in particular those from the Oxford press, have here been added. But to prevent the work from being swelled to an inconvenient size, the Index Analyticus of the last edition, as well as the account of Latin editions of Greek writers, with many references to catalogues, and specification of the prices of rare books, have here been omitted. We rather regret this, and indeed should have had no objection to a supplementary volume, which, we trust, will in due time make its appearance.

We will give Mr. Dibdin's account of Apuleius, one of the new names he has introduced, which will sufficiently prove his diligence of research, and the accuracy of his information.

"APULEIUS. A. C. 160.

"I. OPERA OMNIA.

"SWEYN. et PANNARTZ. Romæ. Fol. 1469.

"Editio princeps. This is one of the rarest of the first editions of ancient classical authors, and it is also one of the most curious and valuable—for it is the only one in which the text of Apuleius is unmutilated by the *Inquisition*. Maittaire and subsequent bibliographers have been wrong in attributing to Cardinal Bessarion the *editorship* of the work: *that* having been undertaken by J. Andrea, Bishop of Aleria. See Panzer, t. ii. 410, and the other authorities in Harles's *Brev. Notit. Lit. Rom.* vol. i. 499, 500: but more particularly *the prefatory epistle* of Andrea, prefixed to the work itself, as extracted in the Bibl. Smithiana, pt. ii. p. lxxii. where the edition is expressly stated to have been undertaken by him. "Lucium igitur Apuleium Platonicum, in quo uno summæ eruditioni præcipua linguæ copia et gratia conjuncta est, mediocri vigilantiâ, ut in exemplariorum penuriâ licuit, *redegi in unum corpus*, variis in locis membratim perquisitum, eumque impressoribus nostris *tradidi exarandum.*" Consult also De Bure, No. 3583: who does not attach much value to the *subsequent* editions of Apuleius, printed in the 15th century *; although the Roman edition of 1472 is extremely rare

* "Maittaire, t. iv. 444; and Clement, t. i. 437, speak favourably of the Venetian edition of 1483: but Panzer, who does not

rare and dear. There are copies of this firſt edition in the Bodleian library, and in Dr. Hunter's Muſeum. Lord Spencer is in poſſeſſion of Count Revickzky's beautiful copy.

" JUNTÆ. Florent. 8vo. 1512.

" In the ſame year, and in 1522, the Juntæ publiſhed the " *Aſinus Aureus*," or *Metamorphoſeon*, with other tracts; but the above is the only edition in which the works of Apuleius appeared complete from their preſs. Bandini *, in his *Annal. Juntar. Typog.* pt. ii. p. 39, refers to Crevenna's Catalogue, No. 5367, where I find an elegant copy of it. The editor was Marianus Tuccius: ſome account of the edition appears in Clement, t. i. 438, note: and in Panzer, t. vii. 13.

" ALDI *(In Ædib.)* Venet. 8vo. 1521.

" There is nothing in this edition which entitles it to particular notice; although copies of it, in fine condition, are ſought after by collectors of the Aldine claſſics.

" H. PETRI. Baſil. 8vo. 1560—97—1604—20. 2 vols.

" This is a critical edition, containing the dedicatory epiſtle of Hopperus, and is by no means a common one. It was collated with ancient MSS. and, as well as poſſeſſing marginal notes, it preſents us with the commentaries of Beroaldus (on the Metamorphoſeon, which were firſt publiſhed at Bologna in 1500) and the emendations of Stewechius and Godeſchalcus.

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not praiſe it, ſeems to be more correct than either. See his Annal. Typog. t. iii. 202. 514, &c.

" It was the opinion of BAYLE, that the work of Apuleius (although in ſome places unpardonably licentious) was intended as a ſatire upon the diſorders and vices introduced into the world by magicians, monks, aſſaſſins, and robbers. " He that would give himſelf the trouble," ſays Bayle, " and who has ſufficient abilities for the undertaking, might compoſe a very curious and inſtructive commentary on this romance. The hunters after the *philoſopher's ſtone* pretend to diſcover in it the myſteries of a [the] great work." See Bayle's Dict. Apulée, note 8, where Fleuri and Barthius (*Advers.* l. li. c. 11) are cited."

* " Harles, in the third volume of his *Supplement* to the *Brev. Not. L. R.* p. 158, very properly corrects an error of Bandini, in his account of an edition of the " *Aſinus Aureus*," in 1510, by the Juntæ: from the colophon, as ſpecified by Bandini himſelf, it is evident that the edition appeared in 1512. I doubt, however, whether the Juntæ publiſhed the *Aſinus Aureus* ſeparately from the *Opera Omnia*, the ſame year; or rather whether the *firſt* of theſe works of Apuleius be not the *whole* that they ever publiſhed. It is evident that Bandini never ſaw a copy of the edition. Harwood's account of Apuleius is too ſuperficial to be noticed; being confined to *one page* of *dates:* the Bibliographical Dictionary has added about *a quarter of a page.*"

" COLVII. Lug. Bat. 8vo. 1588.

" Colvius made uſe of an ancient MS. and collated other editions, in the compilation of this preſent one; which exhibits for the firſt time the book " περὶ ἑρμηνείας," from the library of F. Nanſius. It is not common. Harles poſſeſſes a copy of this edition which formerly belonged to Cortius, and in which that learned man had inſerted many various readings from ancient MSS.

" WOWERI. Hamburg. 12mo. 1606.

" Although Wower took conſiderable pains in compiling this edition, and corrected and ſupplied many paſſages, he was ſharply attacked by Caſpar Scioppius in his " Symbola Critica," firſt publiſhed at Augſburg in 1607, and afterwards at Leyden in 1644.

" VARIORUM. Lug. Bat. 8vo. 1614.

" ——————— Goudæ. 8vo. 1650.

" Theſe are valuable editions, and ſell high; eſpecially the latter one. They contain the excellent obſervations of Is. Caſaubon, " In Apologiam*" (whoſe remarks on the *Editio princeps* of Apuleius are not perhaps generally known), the various readings of J. Pyrrhus, and the annotations of Beroaldus and Gruter. The latter edition, which is now an exceedingly ſcarce volume, contains, in addition to the foregoing matter, the annotations of PRICÆUS " in Apologiam."

" ELMENHORSTII. Francof. 8vo. 1621.

" This is called by Harwood, " a good edition." Harles tells us that he is in poſſeſſion of a copy of it, which Cortius collated with ſix MSS.; and that Elmenhorſt boaſts of a number of notes written by himſelf, which, in fact, were taken from Lindenbrog's collation of ſome Florentine MSS. See *Brev. Not. Litt. Rom.* vol. i. 502.

" SCRIVERII. Lug. Bat. 12mo. 1624.

" A neat and correct edition.

" *Ex Offic.* PLANTIN. 12mo. 1660.

" Raphelengius, the printer, ſpeaks highly in his preface of the complete manner in which this edition of Apuleius is given to the world. It certainly differs, in many reſpects, from preceding editions, and is well worthy of the ſtudent's critical attention. Raphelengius was a diligent and careful printer.

" ———————. Altenburg. 12mo. 1778. 2 vols.

" Harwood calls this " a neat and well-edited work." It contains, in fact, various readings from Colvius, Stewechius, Brentius, Puteanus, and Elmenhorſt; and exhibits a tolerably

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* " Is. Caſaubon's edition of the " APOLOGIA" was firſt publiſhed in 4to. 1594. Pricæus publiſhed a valuable edition of the ſame work, at Paris, in 4to. 1635. This latter has now become a very ſcarce book."

careful

careful collation of thoſe MSS. which former editors appear to have conſulted *.

" ————. Biponti. 8vo. 1788. 2 vols.

" This is an accurate, and very uſeful edition. The editor ſeems to have been peculiarly attentive to the formation of his text, and diſplays an intimate acquaintance with the merits and demerits of prior editions.

" II. METAMORPHOSEON.

" OUDENDORP et RUHNKENII. Leidæ. 4to. 1786.

" It was the intention of Francis Oudendorp to have publiſhed the *entire works* of Apuleius, but he died juſt after finiſhing the Metamorphoſis. Ruhnkenius has favoured us with a preface to this edition, which ranks among the completeſt of the *Variorum quarto claſſics*. The entire notes of Colvius, Wower, Godeſchalcus, Steweehius, Elmenhorſt, and others, are inſerted in it, and the judicious obſervations of Caſaubon and Pricæus have not been neglected. There are various readings from nine MSS. which occaſionly differ from thoſe ſelected by preceding critics. The curious ſometimes illuſtrate this edition of Apuleius's moſt entertaining work, with plates, and other appropriate graphic ornaments. It is daily becoming ſcarcer and dearer." Vol. i. p. 166.

Mr. Dibdin is perfectly correct in contradicting the aſſertion of Maittaire, and others, that Cardinal Beſſarion had the ſuperintendence of the Editio Princeps of Apuleius. This care was undertaken by J. Andreas, Biſhop of Aleria. Here we take upon us to correct an error in that excellent and uſeful book, "Bibliotheca Smithiana," where at p. 72 of the Addenda, the preface of Andreas to the firſt edition of Apuleius is reprinted. In the note it is obſerved, " De hac prima Editione Apuleii nihil apud Maittaire in Annal. Typog." Maittaire, however, particularly deſcribes it at p. 281, vol. 1, and erroneouſly adds in a note, " Hanc Editionem curavit Cardinalis Beſſarion." There is an edition of Apuleius publiſhed in 1488 at Vicenza, which perhaps was deſerving a place in Mr. Dibdin's book. It is in folio, and printed by Henricus de Sancto Urſo. See Panzer,

* " The famous JEREMY MARKLAND began an edition of Apuleius, but printed only ſeven ſheets. He abandoned the undertaking on Dr. Bentley's ſending him rather a rude meſſage that he had omitted a line which was extant in one of the MSS. Theſe ſheets were for ſome years in Mr. Bentham's poſſeſſion, but all the ſearch and inquiry of Bowyer could not procure him a copy of them."

zer, vol. 8, p. 518, No. 71; and Laire Ind. 11, p. 113. There is a curious blunder in Panzer's account of this edition, Andreas *Alerienſis* is ſtyled *Hylarienſis*. We ſhall only detain the reader with a ſpecimen of the manner in which Mr. Dibdin has executed his biographical notices, and then diſmiſs him with the aſſurance of our perfect eſteem and good wiſhes. We cannot do better than take our ingenious countryman Baſkerville.

"JOHN BASKERVILLE, the celebrated printer of this work, was born in the year 1706, and inherited a paternal eſtate of 60l. per annum. He was bred up to no particular trade, but in 1726 became a writing-maſter at Birmingham, and is ſaid to have written an excellent hand: this probably enabled him to compoſe ſuch beautiful forms of letters, as we ſee in his typography. It is rather ſurpriſing that an ingenious man like Baſkerville, with an independence of 60l. per annum (then worth double its preſent value), ſhould enter upon the drudgery of teaching writing; and ſtill more ſurpriſing is it, that from this buſineſs, he ſhould become a japanner, build an elegant houſe, launch a chariot, the pannels of which were covered with painting (a ſort of pattern-card in his trade), and live in the eaſe and reſpectability of an affluent character. With the buſineſs of a japanner he united that of a printer; to which latter he was led from a pure love of letters, and an ambition to diſtinguiſh himſelf in an art, which he juſtly thought ſuperior to every other, and which has perpetuated his name, while the periſhable materials of his *japan ware* have mouldered into duſt. It is ſaid he was ſo faſtidiouſly nice in his attempts at a *perfect letter*, that he did not attain the "ἕυρηκα" till he had expended nearly 800l. of his fortune. The ſucceſs of his Virgil emboldened him to publiſh other ſimilar productions, which have been already detailed. In the year 1765 he wiſhed to diſpoſe of all his types, and for this purpoſe correſponded with his friend Dr. Franklin, at Paris; but the ſcheme did not ſucceed. Whether the ſale of his publications was too dull to reimburſe the expences incurred in eſtabliſhing his office, or whether he was tired or diſguſted with his new employment, or whether cloſe application to it injured his health and warned him to ſeek other avocations, is not known—certain it is, that he tried every expedient to diſpoſe of his printing materials, and too certain it is, that the caprice or inattention of our bookſellers of both the univerſities, induced them coldly to reject every overture on the ſubject: this is the more extraordinary, as he was permitted to print an Engliſh Bible and Greek Teſtament with the concurrence, in part, of both univerſities. Four years after the death of Baſkerville, which event took place in 1775, theſe types were purchaſed by a literary ſociety at Paris, for 3700l. "Thus," ſay the biographers of this printer, "have we to reproach ourſelves with the

the baniſhment of Iſaac Voſſius's library, Lord Orford's collection of pictures (commonly known by the name of the 'Houghton collection'), and Baſkerville's incomparable collection of types."

"Baſkerville is ſaid to have been ſmall in ſtature, and fond of making the moſt of his figure by coſtly dreſs, and a ſtately deportment. He was cheerful and benevolent; at times extremely idle, but of an inventive turn, and prompt to patronize ingenuity in others: he retained the traces of a handſome man even during the laſt twenty-five years of his life; and his civility to ſtrangers gained him the eſteem of all who came to inſpect his office. Although he printed a ſumptuous Engliſh Bible and Greek Teſtament, he is ſuppoſed to have entertained an averſion to Chriſtianity; and with this view he directed his remains to be interred in a mauſoleum in his own grounds. The typography of Baſkerville is eminently beautiful—his letters are in general of a ſlender and delicate form, calculated for an octavo or even quarto, but not ſufficiently bold to fill the ſpace of an imperial folio, as is evident from a view of his great Bible. He united, in a ſingularly happy manner, the elegance of Plantin, with the clearneſs of the Elzevirs: his 4to. and 12mo. Virgil, and ſmall Prayer-book, or 12mo. Horace of 1762, ſufficiently confirm the truth of this remark. He ſeems to have been extremely curious in the choice of his paper and ink: the former being in general the fruit of Dutch manufacture, and the latter partaking of a peculiarly ſoft luſtre bordering on purple. In his *Italic letter*, whether capital or ſmall, I think he ſtands unrivalled: ſuch elegance, freedom, and perfect ſymmetry, being in vain to be looked for among the ſpecimens of Aldus and Colinæus. In erudition, correctneſs, or in the multiplicity of valuable publications, he is not to be compared with BOWYER: there are ſome even who indiſcriminately deſpiſe all his editions of the claſſics; but his 4to. and 12mo. editions of Virgil and Horace defend him from the ſeverity of this cenſure. Upon the whole, Baſkerville was a truly original artiſt; he ſtruck out a new method of printing in this country, and may be conſidered as the founder of that luxuriant ſtyle of typography which at preſent ſo generally prevails; and which ſeems to have nearly attained perfection in the neatneſs of WHITTINGHAM, the elegance of BULMER, and the ſplendour of BENSLEY." Vol. ii. p. 335.

We are decidedly of opinion that no bibliographical collection can be complete without Mr. Dibdin's volumes, which are, independent of the ſolid information they contain, frequently enlivened by literary anecdote, and rendered generally intereſting by great variety of obſervation and acuteneſs of remark.

ART.

ART. VII. *Poems by Mr. Polwhele. In Three Volumes.* 12mo. 15s. Cadell and Davies. 1806.

THIS ingenious author has ſeveral times appeared before us as a poet, and always with credit *; yet we do not ſcruple to ſay, that he goes on to improve in his art. The preſent volumes, which are by no means a republication of former poems, except in a few inſtances, exhibit more accuracy of ſtyle and expreſſion, and in all reſpects a more careful finiſh, than thoſe which we have formerly peruſed. Of the preſent publication, the firſt volume contains a poem entitled the Engliſh Orator, in four books. The firſt of theſe is on the general ſubject of Eloquence; the ſecond, on the Eloquence of the Bar; the third, on that of the Senate; the fourth, on that of the Pulpit. It is written in blank verſe; and the lines in which the Oratory of the late Lord Chatham, and his ſtill more eloquent ſon are characterized, will give a proper taſte of the ſpirit and elegance of the poem.

" From a galaxy of ſpeakers, bright
With indiſcriminated beams, broke forth
A CHATHAM'S ſplendour! Faſt the mingled rays
Of the ſurrounding orators grew pale——
Fainting into the ſkies! Ev'n Windham's ſtar
Was dim, and Pultney had no luſtre there.
And lo! the flaming ſon of genius, bold
In native independence, and impell'd
By ſtrong ambition, ſeizes at a graſp
The comprehenſive ſubject, that appears
Infinitude to vulgar views! His mind
Original and vaſt, his nervous ſtrain
Unlabour'd and irregular, his voice

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* See Brit. Crit. vol. ix. p. 671. xi. p. 367. xv. p. 260, and other parts of our Work. We are ſtill in arrear with ſome of his proſe works, as the continuation of his Hiſtory of Devonſhire, (ſee Brit. Crit. xiii. 420, and xiv. 483) and we perceive that an Aſſize Sermon, preached and publiſhed in 1801, was altogether overlooked. It is now too late to introduce it as an article to be reviewed, but we will ſubjoin the title of it: " A Sermon preached at the Aſſizes held for the County of Cornwall, at Bodmin, on Tueſday, the 4th of Auguſt, 1801, &c. By the Rev. R. Polwhele, &c. 12mo. 24 pp. 1s. 6d. Cadell and Co."

Commanding,

Commanding, his eye cloth'd with lightnings, ſtern
His aſpect, and terrific, as the frown
Of heav'n—ſublimity his every nod
Attended, proud of her miniſtrant powers!
'Twas thus Themiſtocles the Athenian tribes
Struck with amazement, as his eager mind
Intuitive disdain'd the ſofter arts
Of rhetoric, truſting to its ſtrength alone!
But Chatham, though not verſatile as great
Could ev'n effuſe the inſinuating tones
Of ſweetneſs, with ſo exquiſite a grace,
That his enchanted auditory hung
Upon his breath repoſing, as the wave
In placid ſtillneſs reſts upon the ſhore!
" Yet was he not accompliſh'd. Nature gave
With prodigality a mental boon
Which every eye aſtouiſh'd. Yet was art,
Yet claſſic art was wanting there to ſmooth
The aſperities of language; to reſtrain
A copiouſneſs o'erflowing the juſt bounds
Of order, and give method to the whole—
One dazzling emanation! Rude, verboſe,
With incorrectneſſes of ſtyle, and words
Inaccurately plac'd, no ſkill he own'd,
To treat the dry unanimated theme;
Nor, in the cooler moment, gain the aſſent
Of critic judgment to his harſh eſſays." Vol. i. p. 112.

Soon after the poet proceeds:

" Then be not Chatham's oratory thine,
Nor Burke's; but, blending their perfections, frame
Such numbers as a Chatham's poliſh'd ſon
Might not diſdain to own! Though in the bloom
Of years, yet wiſer than matureſt age;
Clear amidſt all the energy of ſpeech,
Ample, yet not prolix, and (as he gains
The yielding judgment o'er, and captive leads
The paſſions) rich in figures, which he brings,
With nice ſelection, from the ſtores of taſte,
To charm imagination. Lo! he towers
The pride of Albion!" Ib. p. 115.

The clear and energetic ſtyle in which theſe characters are delineated gives proof of a poetical eloquence well ſuited to the ſubject of the poem. The ſecond volume is occupied by a long poem in heroic couplets, divided into fifteen Cantos, entitled "Sir Allan; or the Knight of expiring Chivalry." The variety of poetical ſtyle employed in this tale,

tale, ſometimes ſerious, but more often lively, affords a ſtrong teſt of the author's powers. The whole, being the work of fancy, diſplays a rich and various imagination; and if the length of the tale be not thought objectionable, we know not of any other fault that can impede its popularity. The deſcriptions are often vivid, the ſituations well imagined, and the verſification free, yet harmonious. Having ſaid this, we forbear to take an extract from a connected narrative, which would be ill underſtood from ſuch a ſpecimen.

The third volume contains a ſelection of various pieces, ſome of which have appeared before, as the "Ode to the Spirit of Freſhneſs," p. 33; the "Views of Greece," called before "Grecian Proſpects," p. 68; and ſeveral idyllia from Theocritus, and other Greek poets, which appeared in two volumes, of which the ſecond edition, announced as corrected, was publiſhed in 1792. Theſe tranſlations have received ſtill further correction ſince that time, and will confirm the fame of the writer as a ſpirited tranſlator. They are now removed from the order of the Greek editions, and arranged in ſeveral claſſes with other poems. From a volume ſo various, and in many parts ſo excellent, we regret that we cannot take more than a ſingle ſpecimen, which, however, is ſuch as cannot fail to excite curioſity with reſpect to the remainder.

"TO THE RIVER COLY. 1789.

"Ah! ſoothing ſtream, whoſe murmurs clear
Meet, once again, my penſive ear,
That wand'reſt down thine oſier'd vale,
Where paſſion told her melting tale;
Thy evening banks to memory ſweet,
I fondly trace, with pilgrim feet!
Here, ſtealing thro' the willow ſhade
That quiver'd o'er my charming maid,
Full oft hath youthful ardour preſt
Trembling the bloom on LAURA's breaſt,
While to the languiſh of her eyes
That boſom heav'd and bluſh'd in ſighs!
Then every twinkling leaf above
Seem'd conſcious to the breath of love.
Sudden, the pathway's eaſy flow
Wav'd in a gentler curve below;
Each flower aſſum'd a ſoften'd hue,
And clos'd its cup in brighter dew!
Tho' not the ſame theſe views appear,
As when I rov'd a lover here;

Tho' far from LAURA's ſmile I ſtray.
And ſlope my ſolitary way;
Yet—yet, with no cold glance I ſee
This winding path, that willow tree;
Yet, muſing o'er thy channel bend,
And in each pebble find a friend;
And eager catch, at every pace,
Of former joys ſome fading trace—
Some features of the paſt that ſeem
The faery painting of a dream!
But ah! the twilight ſhadows fall;
Dun evening haſtes to darken all:
A duſkier verdure clothes the dale;
The moſſy branches glimmer pale:
And, COLY! the fair ſcene is o'er,
Thy lovelorn waters mark'd no more!" Vol. iii. p. 31.

The claſſes into which this third volume is divided will give an idea of the variety of its contents. They are eight in number. 1. Lyric pieces. 2. Heroick pieces. 3. Comic and Mock-heroic pieces. 4. Paſtoral pieces. 5. Elegiac pieces. 6. Epiſtles. 7. Sonnets. 8. Songs. Of the latter claſs there are only few, but the laſt, which we remember to have ſeen before, entitled "Sighing Suſan," has all that ſimple beauty, which is the beſt characteriſtic of ſuch compoſitions. The elegance and convenient ſize of theſe volumes, combined with the great diverſity of entertainment, which they offer, will doubtleſs enſure them circulation and popularity.

ART. VIII. *A practical Synopſis of the Materia Alimentaria, and Materia Medica: a new Edition, compriſing the lateſt Improvements in the London, Edinburgh, and Dublin Pharmacopœias. By Richard Pearſon, M.D. Member of the Royal College of Phyſicians, London; and formerly Phyſician to the General Hoſpital near Birmingham.* 8vo. 535 pp. 9s. Murray. 1808.

THIS very uſeful and ſcientific work, which at firſt was publiſhed anonymouſly, was noticed by us in various ſtages of its progreſs*, with approbation. It is now avowed

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* See Brit. Crit. vol. x. p. 679, and vol. xxii. p. 197.

by

ed by a phyſician of eminence, and appears in an enlarged and much improved form. The alimentary articles are claſſed under the Linnæan arrangement of animal and vegetable ſubſtances, with the addition of the following. CONDIMENTA, A. *Aromatica*. B. *Oleoſa*. C. *Dulcia*. D. *Acida*. E. *Salina*. POTULENTA. *A. Aqua*. B. *Infuſa et decocta Vegetabilium*. C. *Liquores fermentati, et alkohol*. D. *Humores animalium ſecreti*. E. *Infuſa et decocta carnis animalium*. Theſe Latin names are alſo rendered in Engliſh. The Materia Medica is arranged according to its effects on the animal body, under theſe heads:—1. Evacuantia. 2. Emollientia. 3. Antacida. 4. Frigefacientia. 5. Antiſeptica. 6. Adſtringentia. 7. Roborantia. 8. Excitantia. 9. Antiſpaſmodica. 10. Narcotica. 11. Anthelmintica: and of theſe, the firſt has eight ſubdiviſions, into Errhines, Sialagogues, expectorants, emetics, cathartics, diuretics, diaphoretics, emmenagogues.

It is evident that much experience, as well as much ſtudy, is neceſſary to qualify a writer to write with judgment, on every thing that is taken into the human ſtomach, as food or medicine; and the author of this work alledges the experience of "upwards of ſixteen years, partly in hoſpitals, partly in private practice*," as the means of maturing his knowledge. The ſtyle and manner of the work cannot perhaps better be explained than by ſhowing the reader in what manner the whole ſubject is opened, in the firſt part, which treats of alimentary ſubſtances, taken from the animal kingdom.

"Of the brute creation, ſome ſubſiſt excluſively on animal, others excluſively on vegetable ſubſtances. And ſome, fixed to particular ſpots of the earth, feed only upon one kind of animal ſubſtance, others only upon one kind of vegetable matter. Of thoſe which feed on both kinds of aliment, the proportion is comparatively ſmall.

"It is otherwiſe with man. Not neceſſarily limited to any particular tract of the globe, but capable of living in every clime, and frequently compelled to ſeek ſubſiſtence in countries far remote, and widely different both in temperature and products from his own, man enjoys the moſt mixed and varied kind of food; inſomuch that there is ſcarcely any claſs of animal or vegetable life which is not tributary to his ſupport. But although the digeſtive organs of man are capable of extracting nou-

* Preface, page v.

riſhment from an infinite variety of animals, as well as vegetables; yet it is from the latter (viz. vegetables) that the majority of the human race derive their ſubſiſtence. The inhabitants of the warmer climates, and particularly many nations of the Eaſt, live almoſt wholly on vegetable food. Leaving the tropics, and proceeding to the higher latitudes, we find the proportion of animal to vegetable ſubſtances, uſed as food by man, to be greater: and, as we approach the polar circle, we find this proportion to increaſe ſtill farther. In ſome of theſe frozen regions the inhabitants are not accuſtomed to the taſte of vegetable food during a great part of the year*.

"From this difference of food among different people, ſome philoſophers have endeavoured to account for the difference of national character. The proverbial bravery of the Engliſh has been aſcribed to the great quantity of fleſh-meat which they eat; but it cannot be denied that there are other nations not leſs courageous, though not equally carnivorous. National character depends on other cauſes, the further conſideration of which does not belong to a work of this nature.

"How much ſoever the ſubſtances whether animal or vegetable, which are applicable to the ſuſtenance of man, may differ from each other in taſte and other ſenſible qualities; yet it appears that the nutritious fluid (called Chyle) extracted from ſuch ſubſtances by the proceſs of digeſtion, is one and the ſame. Hence it follows that the different kinds of food are more or leſs nutritive, according as they are more or leſs convertible, by the gaſtric juice and other agents of digeſtion, into chyle. Now it is proved by numerous obſervations, that in equal weights the fleſh of moſt quadrupeds (not to mention other animals) is more readily and completely converted into chyle, by the proceſs of digeſtion, than any vegetable matter whatever. Hence an animal diet is conſiderably more nouriſhing than a vegetable diet. It repleniſhes the body faſter, inducing plethora and obeſity. Animal food not only yields a greater proportion of chyle than vegetable aliment, but at the ſame time proves more ſtimulant and heating; on which account, although it imparts more immediate vigour, yet it is certain that it exhauſts the conſtitution ſo much the ſooner. Accordingly the moſt remarkable inſtances of longevity occur amongſt thoſe people who live chiefly or wholly (as the Brahmins do) upon vegetable ſubſtances. But on the whole a mixed diet, partly animal and partly vegetable, is that which is beſt adapted to thoſe who live in temperate climates. (*Haller* de Victu Salubri ex Animalibus et Vegetabilibus temperando.)

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* "This is the caſe with the Eſquimaux, and with the inhabitants of Greenland, Lapland, and Kamtſchatka."

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"From the properties of an animal diet above mentioned, it will be eaſily ſeen in what caſes it is uſeful, and in what hurtful. It is uſeful in various caſes of aſthma and dyſpepſia; in cachectic, chlorotic, and diabetic caſes; in rickets and ſcrophula; in worm-caſes; and in certain chronic diſeaſes of the ſkin, in which, from a miſtaken aſſociation of theſe diſeaſes with ſcurvy, animal food is too frequently interdicted. It is hurtful in all caſes of active inflammation; in all diſorders of the head and lungs, connected with a fulneſs of the veſſels of thoſe parts; and in bilious and calculous caſes. And generally thoſe who lead a ſtudious and ſedentary life ſhould be cautious of indulging too freely in the uſe of animal food. It ſhould further be mentioned that perſons going from northern or temperate latitudes, to ſouthern or tropical climates, ſhould abſtract from their cuſtomary allowance of fleſh-meat, and habituate themſelves to a larger proportion of vegetable food.

"It has been already remarked that the fleſh of certain quadrupeds yields the greateſt quantity of chyle, in other words is the moſt nutritious of all kinds of animal food; but the relative nutrimental powers of the component parts of ſuch fleſh-meat, viz. of gelatine, albumen, fibrin or oil, have not been exactly aſcertained by any experiments on digeſtion hitherto made. We only know that the fleſh of young animals, which contains a greater proportion of gelatine, and a leſs proportion of fibrin, is generally not ſo digeſtible as the fleſh of the ſame ſpecies of animals when come to the adult ſtate*. This is particularly the caſe with veal, which moreover from its tendency to acidity diſagrees with many weak ſtomachs. It may further be remarked that white meats are leſs ſtimulant, as well as leſs nutritious, than brown meats. In moderate quantities, the fat part of meat, when not rendered empyreumatic by over-roaſting, is wholeſome and exceedingly nouriſhing. Not only is there a conſiderable difference in regard to digeſtibility between the fleſh of old and young animals, but alſo between the fleſh of wild and domeſtic animals; the former being more readily and completely diſſolved in the gaſtric and enteric juices, than the latter. Hence veniſon is eſteemed the lighteſt and moſt nutritious of all kinds of ani-

* "When it ſhall be aſcertained which of the above-mentioned component parts of fleſh-meat yields in equal weight, and under circumſtances in all other reſpects the ſame, the greateſt proportion of chyle; ſome ſteps will be made towards determining which more eſpecially of the elementary principles, azote, hydrogen, oxygen, carbon, (beſides earthy matter, &c.) into which thoſe component parts are reſolved by chemical analyſis, contributes to nutrition. At preſent all that has been advanced on this ſubject is mere conjecture."

mal food. For the ſame reaſon the pheaſant and partridge are preferable to the domeſtic fowl. Fleſh-meat which has been kept for ſome time is more readily diſſolved in the ſtomach, and is more ſtimulant than that which is eaten immediately after the animal is killed. But when kept till it acquires a ſtrong ſmell, it loſes much of its nutrimental properties, and indeed ceaſes to be wholeſome to man. It is ſcarcely neceſſary to remark that ſalted meat is much leſs digeſtible and much leſs nutritious than that which is freſh.

"In regard to cookery, roaſt meat is more readily digeſted, and in equal weight yields a greater quantity of nouriſhment than boiled; many of the nutritive parts of the latter being diſſolved in the water. It is obvious that, if in the operations of roaſting and boiling, too much heat is applied, the food ſo overdone, inſtead of being rendered more digeſtible and more nutritious, becomes leſs ſo. In the proceſs of maceration, or ſtewing, there is no loſs of alimentary matter, as the nutritious juices which are extracted from the muſcular ſubſtance or fleſh, are collected in the liquor employed on the occaſion, and ſerved up along with the meat. This mode of cookery is well adapted to ſupply the place of maſtication, and to facilitate digeſtion, in perſons who have loſt their teeth and are far advanced in years.

"In all the inſtances above mentioned the fibrous ſubſtance itſelf of the meat is eaten, as well as its juices: but as the fibrous ſubſtance is too heavy, or difficult to be digeſted, to ſome weak and diſordered ſtomachs, this inconvenience is remedied by another culinary proceſs; viz. by making concentrated decoctions of fleſh-meat, termed Soups (ſee POTULENTA); in which all the ſoluble parts of the fleſh meat are extracted by boiling water, leaving a reſiduum of fibrous matter, which is thrown away. Theſe concentrated decoctions of animal ſubſtances, when not rendered too ſtimulant by the addition of ſpices, are only ſurpaſſed in nutritive power by the gravy of boiled and roaſted meats. But theſe, and the weaker decoctions termed broths, will be more particularly noticed hereafter.

"Reſpecting the artificial preparation of animal food we may further remark, that for healthy and active conſtitutions the ſimpleſt modes of cookery are the beſt—thoſe in which it is preſented in its entire and undiſſolved ſtate; for though moſt of the nutritious particles of animal matter are ſoluble in water, yet all that is convertible into chyle by the action of the gaſtric and enteric juices, is not." P. 1.

As ſome of the moſt remarkable foods are prepared from the animals of the claſs of Amphibia, we ſhall alſo take a ſpecimen from that, including the Engliſhman's luxury, turtle, and that of foreigners, the frog.

"TESTUDO

"TESTUDO *Mydas.* The Green Turtle. Eaten moderately it proves nutritious, but abounding with fat, it is not very eaſy of digeſtion. The ſoup which is commonly prepared from it, is, by reaſon of the ſpice which is added to it, exceedingly ſtimulant; but the ſimple decoction or broth (jus teſtudinis) is demulcent and reſtorative, and has been found beneficial in phthiſical and hectic caſes.

"TESTUDO *ferox.* The fleſh of this ſpecies is ſaid to be better flavoured than that of the preceding. In other reſpects its properties are the ſame.

"TESTUDO *græca.* The Land Turtle, or Land Tortoiſe. The fleſh of this is ſomewhat inferior to that of the ſea or green turtle; it is much uſed in Italy and the Levant for making ſoups and broths. The eggs are nearly as good as hen's eggs, and make excellent omelettes.

"¶ RANA *eſculenta.* The edible Frog, or Green Water Frog. The white fleſh upon the thighs of this ſpecies of frog, is much eaten in France, Italy, and ſome parts of Germany. It taſtes ſomewhat like the fleſh of a chicken; but affords very little nutriment. Frog's broth (jus ranarum) is preſcribed by the French and Italian phyſicians in conſumptive caſes; in which, however, it ſeems to have no advantages over chicken broth." P. 40.

The account of alimentary ſubſtances extends to p. 116: the reſt contains the Materia Medica. Of courſe this is the moſt important part of the work; and the quantity of medical reading which it evinces, is highly creditable to the author. When it happens, as is frequently the caſe, that the ſame medicine is applied to different complaints, references are made to the place where it is principally treated; and the whole arrangement, with the aid of the indexes, is completely ſatisfactory. Of this part we cannot give, perhaps, a more uſeful ſpecimen than by citing the author's opinion of a medicine lately much diſcuſſed, the Nitrous Acid, for the cure of Syphilis.

"It would have been a happy event for mankind, as many and ſerious evils ariſe from the abuſe of mercury, if this new remedy had ſtood the teſt of more extenſive trials; but unfortunately it has not ſucceeded in other hands; as appears from the facts ſtated by *Mr. Blair* (Eſſays on the Venereal Diſeaſe, Part 1. and 11. 1799, 1800) and by *Mr. John Pearſon*, Surgeon to the Lock Hoſpital (Obſervations on the Effects of various articles in the Materia Medica in the cure of the Lues Venerea, 1800.) Theſe gentlemen aſſert, that in the majority of caſes of confirmed ſyphilis, the nitric acid affords but little relief; and that in thoſe inſtances in which it has cauſed the ſymptoms to diſappear for a time, they have afterwards returned; thus producing only a temporary and fallacious cure. It cannot, therefore, they con-

tend, ſuperſede the uſe of mercury in the venereal diſeaſe; although in ſome inſtances it may be advantageouſly given in conjunction with that metal; or after a mercurial courſe, for the removal of weakneſs and certain painful affections of which ſuch patients often complain. Temperature has a ſurpriſing influence on chemical agents of this nature; ſo that it is not inconceivable that in the warm climates of the Eaſt and Weſt-Indies, the nitric acid may ſuppreſs or remove venereal affections which reſiſt it here." P. 397.

As Dr. P. does not mention the *Ratania*, or *Rhatania* root, recommended by Dr. Reece*, we preſume that he has not examined its qualities or effects. We conclude by recommending the work of Dr. Pearſon, as a Synopſis of the moſt uſeful and maſterly kind.

ART. IX. *A Letter on the Abolition of the Slave Trade; Addreſſed to the Freeholders and other Inhabitants of Yorkſhire. By W. Wilberforce, Eſq.* 8vo. 396 pp. 6s. Cadell and Davies. 1807.

SINCE the publication of this Letter the benevolent exertions of its author have been crowned with complete ſucceſs. Admirable, therefore, as it certainly is, both for the cogency of its arguments, and the energy of it's language, the intereſt now felt in the peruſal ariſes no longer from our hopes or fears of the event, but from the circumſtances of its being a full record of the author's feelings, reſpecting this object of his purſuit; and of the reaſonings by which he ſo ably maintained, and has at length finally eſtabliſhed, the cauſe of humanity and juſtice.

Mr. Wilberforce firſt ſets forth the difficulties that occurred in procuring evidence againſt the Slave Trade; and remarks that, notwithſtanding thoſe difficulties, much oral teſtimony of the moſt valuable kind was obtained, and much information was derived, from the publications of ſeveral perſons who, at different periods, had reſided in Africa, and from the accounts of travellers, in that country, at the head of whom he juſtly places Mr. Parke. From all theſe teſtimonies, he points out the principal ſources from which the ſlave market is furniſhed with its ſupplies, ſuch as regular

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* See Brit. Crit. xxix. p. 448.

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wars, predatory expeditions, village breaking, pangaring, or kidnapping, the adminiſtration of juſtice, native ſuperſtitions, (which produce frequent charges of witchcraft) famine, (which reduces perſons to ſell themſelves or their children) and inſolvency. The evils which ariſe from ſuch a ſyſtem, the temptations held out by the ſlave factors, and the cruel oppreſſions which are, in conſequence, practiſed in thoſe countries, are repreſented with great force, and, we fear, with equal truth; and the author concludes this repreſentation with a forcible remark, that,

"By keeping in a perpetual ſtate of inſecurity, of perſon and property, the whole of the diſtrict which is viſited by Europeans, we maintain an impaſſable barrier on that ſide, through which alone any rays of the religious and moral light, and ſocial improvements of our happier quarter of the globe, might penetrate into the interior, and thus lock up the whole of that vaſt continent in its preſent ſtate of wretchedneſs and darkneſs."

Thence he infers that there can be no natural death of the Slave Trade, ſince it provides for its own indefinite continuance. He juſtly ſtates it as no ſmall aggravation of our guilt, that "we, who are the prime agents in this traffic of wickedneſs and blood, are ourſelves the moſt free, enlightened, and happy people that ever exiſted upon earth." Even the Mahometans, it is afterwards remarked, have imparted ſome knowledge and civilization to the Africans; and Chriſtianity and Mahometaniſm appear to have changed characters in that country.

The benevolent author then takes a view of the evidence by which the above ſtatements are eſtabliſhed; which, as it is generally known, and admitted to be concluſive on the ſeveral pomts in queſtion, we ſhall not here detail. He next adverts to, and refutes, the contrary evidence of his opponents.

He then diſcuſſes the ſeveral pleas againſt the abolition, conſidering, firſt, ſuch of them as are included in the African diviſion of the ſubject, previouſly to the conſideration of that which he terms the Weſt-Indian branch. The doctrine laid down (in a more or leſs extent) by ſo many ſpeakers and writers againſt the abolition, that "the negroes are an inferior race of beings," is fully examined, and (in our opinion) confuted, by the moſt authentic teſtimonies. The author, in a long hiſtorical deduction, ſufficiently accounts for the circumſtance of their not having attained a high degree of civilization; and ſhows that under many diſadvantages they have made greater advancements towards it than perhaps any other uncivilized people on earth.

The argument that the "negroes are at home in a worſe ſtate of ſlavery," is next adverted to, and refuted, by ſhowing from the beſt authorities, and particularly from that of Mr. Parke, that the ſlavery of Africa is in general a ſpecies of feudal, or rather of patriarchal, vaſſalage. The pretext that the ſlaves brought to the coaſt, if not ſold, would be maſſacred, is alſo ſhown to have no juſt foundation.

The author next adverts to the ſtate of ſlaves during the middle paſſage; and makes it clear, that although its evils have been mitigated by the act introduced by Sir W. Dolben, ſtill "many of the ſufferings of thoſe wretched beings are of a ſort for which no legiſlative regulations can provide a remedy." He notices alſo the objections made to the Middle Paſſage Bill, while it was depending, and the prophecies that it would ruin the trade; yet it is now acknowledged "that the meaſure has eminently contributed to the intereſt of every one of the parties concerned." He then combats, with great effect, the grand allegation of the Weſt-Indians, "that the ſtock of ſlaves cannot be kept up without importations," firſt by preſumptive arguments, drawn from the univerſal experience of all other countries; next by recapitulating the proofs that have been produced againſt the truth of that propoſition. Theſe proofs are arranged under three diſtinct heads, and ſhow—Firſt, that the abuſes and the obſtructions to the natural increaſe which prevail, were ſufficient to account for a rapidly decreaſing population.

Secondly, that the decreaſe which had been conſiderable a century ago, had been gradually diminiſhing, till there was reaſon to believe it had intirely ceaſed.

Thirdly, that if the abuſes which now prevail ſhould be materially mitigated, we might confidently anticipate a rapid increaſe in future.

Under the firſt of theſe heads we have a long and affecting catalogue of the vices of the Weſt-Indian ſyſtem, which our limits will not permit us to detail.

To prove the ſecond propoſition, the author relies on the Report laid before Parliament reſpecting the population of our ſeveral Weſt-India iſlands; by which it appears, that in Jamaica (by far the largeſt of them) the exceſs of deaths above the births of ſlaves was, from the year 1698 to 1730, 3½ per cent.; in the period from 1730 to 1755, 2½ per cent.; from 1755 to 1768, 1¾ per cent.; and from 1768 to 1787, only one per cent.; ſo that the ratio of decreaſe had been continually leſſening; and even this loſs of one per cent. was itſelf accounted for, by an extraordinary ſeries of hurricanes and conſequent famines; and it alſo included the loſs

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on all the Africans who were imported during that period. In Barbadoes alſo it appears, that the annual loſs of ſlaves has of late been under one per cent. All circumſtances conſidered, he infers, with great probability, that the whole number of ſlaves is at length actually on the increaſe.

To maintain the third propoſition (which, as it is allowed, muſt reſt on probable inference) Mr. Wilberforce argues that,

"If the many exiſting abuſes would account for a great annual decreaſe, yet there has been no decreaſe at all, or a very ſmall one; it clearly follows, that, if the prevailing abuſes could be done away, or even conſiderably mitigated, we might anticipate in future a great and rapid annual increaſe."

The objections to the propoſed abolition are then diſtinctly, and (to us) ſatisfactorily anſwered; particularly that which appeared the moſt ſpecious, namely, that "the co-operation of the colonial Legiſlatures was neceſſary." The author contends, that thoſe Legiſlatures are neither able, nor likely ever to be willing, to effect the abolition by regulations as to the detail of management of ſlaves. The queſtion, he ſhows, has been brought to the teſt of experiment, and the endeavour has utterly failed. Indeed the language of the Colonial Legiſlatures themſelves, (as cited in this work) and the conduct of the Coloniſts, deciſively prove Mr. Wilberforce's aſſertion. He remarks juſtly, in this place, that the legal protection of ſlaves in an abject ſtate of ſlavery, is either impracticable or unſafe; impracticable, becauſe regulations which apply to extreme caſes of ill treatment, or enormous cruelty, are not applicable to thoſe particulars of treatment which are conſtant and ſyſtematic, ſuch as underfeeding, over-working, and other general vices of management; unſafe, becauſe, in ſuch caſes, the interpoſition of a new tribunal of appeal, checking the maſter's authority, would, in practice, be found productive "not only of diſcontent, inſubordination, and commotions on private properties, but of the moſt fatal conſequences to the ſafety of the whole colony." He ſupports this opinion by obſervations which appear to us perfectly juſt, and infers that

"There is no alternative, no practical medium, between keeping the ſlaves in their preſent ſtate of degradation, and introducing the milder ſyſtem, or what may be termed patriarchal vaſſalage, (to which the abolition is an indiſpenſable preliminary) as the ſtate of training and diſcipline for a condition in which they may be ſafely admitted to a ſtill more advanced enjoyment of perſonal and civil rights." P. 238.

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He argues at length, and with great force, that when all further importations are ſtopped, the ſlave market no longer holding forth any reſource, the neceſſity for keeping up the ſtock would at once become palpable and urgent, and both proprietors and managers of eſtates would attend, in the firſt inſtance, to the preſervation and increaſe of their negroes.

The author proceeds to point out the reaſons for preferring immediate to gradual abolition, and to anſwer the charge againſt the abolitioniſts of inconſiſtency, in not propoſing the immediate emancipation of the Weſt-India ſlaves. The objection that the propoſed abolition would prove injurious to our trade and manufactures, is alſo (we think) ſatisfactorily anſwered; as is the allegation, that it would occaſion a loſs to our marine. So far is this from being the caſe, that the loſs of ſeamen employed in the ſlave trade is far more conſiderable, than that which occurs in any other branch of commerce, and is injurious to our maritime ſtrength and power. Two other objections to the abolition, ſuch as that "foreign nations would ſtill carry on the trade," that "we had encouraged the Weſt-Indians to engage in colonial ſpeculations, and that theſe ſpeculations could not be carried on without African labourers," are here recited and "refuted;" as is the argument drawn from the practice of the Jews, and their being allowed to take bondmen and bondwomen out of the nations around them; the probable grounds of this inſtitution are ſtated, its limitations pointed out, and the virtual abrogation of it by the Chriſtian diſpenſation clearly proved.

Some additional conſiderations are next mentioned, which enforce the neceſſity of abolition; ſuch as the great and increaſing danger of inſurrections ariſing from the large importations of negroes from Africa, continually increaſing the diſproportion between the blacks and whites, the leſſon taught them by the ſucceſsful inſurrection in St. Domingo, and the drain to our population by the diſeaſes to which our army and navy are expoſed in the Weſt-Indies.

The author then takes a ſummary view of the miſeries produced by the Slave Trade, the calamities, directly or indirectly, inflicted on the continent of Africa, the various evils of the Middle Paſſage, the ſufferings of the ſailors themſelves, who are often treated with extreme barbarity, the moral injury which our country ſuſtains from the number of perſons who are rendered ferocious and unfeeling, by the hardening nature of their conſtant occupation, and the vaſt ſcene of miſery which may be placed to the account of the Slave Trade in the Weſt-Indies. Above all he preſſes on

on our conſideration the moral evils both of the Slave Trade, and of the ſyſtem of Weſt-Indian ſlavery. To illuſtrate this in detail, Mr. W. takes an individual negro, and follows him through all his ſucceſſive ſtages of ſuffering. The narrative is truly affecting.

"Conceive, if you can, the agony with which, as he is hurried away by his unfeeling captors, he looks back upon the native village which contains his wife and children who are left behind; or, ſuppoſing them to have been carried off alſo, with which he ſees their ſufferings, and looks forward to the dreadful future; while his own anguiſh is augmented by witneſſing theirs. Accompany him through his long and painful march to the coaſt; behold him, when the powers of nature are almoſt exhauſted by fatigue and affliction, urged forward like a brute by the laſh, or, with ſtill more bitterneſs of ſuffering, ſeeing the fainting powers of his wretched wife or daughter rouſed into freſh exertions by the ſame ſavage diſcipline*. Behold him next brought on ſhip-board, and delivered over to men, whoſe colour, appearance, language, are all ſtrange to him, while every object around muſt excite terror. If his wretched family have not been brought away with him, he is tormented by the conſciouſneſs that they are left deſtitute and unprotected, and that his eyes will ſee them no more. If his wife and daughter have been carried off with him, he ſees them dragged away to another part of the ſhip, while he is debarred from their ſociety, and often even from the ſight of them; what muſt be his anguiſh, from being conſcious not only that they are ſuffering many of the ſame evils as himſelf, but ſtill more, from knowing that they are expoſed to all thoſe brutalities, the idea of which muſt be moſt cutting to a huſband or a father; while his miſery becomes more intenſe, from the conſciouſneſs that they are cloſe to him, though he cannot alleviate their miſery, or protect their weakneſs.

"See our wretched-family, or individual, arriving at the deſtined port; and then call to mind the abominations of the ſale of a negro cargo. See the wretched individual, or family, expoſed naked like brutes, and the ſame methods taken as with their fellow brutes, to aſcertain whether or not their limbs and members are perfect. See them forced to jump or dance, to prove their agility; or, ſtill more affecting, ſee them afraid, each leſt the other only ſhould be bought by ſome particular purchaſer, and therefore diſplaying their agility, while their hearts are wrung with anguiſh, in order to induce the buyer to take them both. Perhaps the different branches of the family may be bought by different owners; they may probably be taken to dif-

* "See Mr. Parke's account of his journey to the coaſt from the interior."

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ferent islands, and the poor hope of wearing away together the wretched remainder of their lives is disappointed; or, if they are purchased together, see them taken home to the estate, and entering upon their course of laborious and bitter degradation; while, looking forward to the future, not a single ray of hope breaks in to cheer the prospect, no hope of any alleviation of drudgery or degradation for them or for their children, for ever! Suppose our wretched Slave at length reduced to the level of his condition, and, either with his own family or with a new one, suppose him to have his hard lot in some little measure mitigated by a very slight taste of domestic and social comforts. It might well be thought, that, except for the hardships and sufferings inseparable from such a state of slavery, where even the necessaries of life must depend on an owner's affluence, in a country where we know that an immense majority are extremely embarassed in their affairs—the bitterness of death would be now past; but a negro Slave does not die so easily; again probably, possibly again and again, he is to be subjected to the brutalities of a sale, and to the pains of separation from all that are most dear to him *. He is taken perhaps to form a new settlement, and forced to the severe labour of clearing land, in a pestilential soil and climate, without any of those little accommodations which ingenious and industrious poverty might in a course of years have collected around him, in his old habitation. This, however, if a severe is still a short suffering, from which death soon releases him, and is far preferable to the sad fate of those, who linger out the tedious remainder of life, separated from all who have known them in their better days, and without any of those kindly props to lean upon, which the merciful ordainer of all things has provided, for sustaining the weakness, and mitigating the sorrows of age. To look around, and to see not a single face of friendship or relationship, no eye to cheer, no staff to lean upon; surely the comfortless close of such a Negro's comfortless life, though not of equal intensity of suffering with many of the evils of the former scenes through which he has passed, is yet, from the deep tinge and uniform melancholy of its colouring, as affecting a state, to the humane mind, as any whatever in a life abounding in all the varieties of human wretchedness." P. 341.

No less interesting is the general conclusion of the work; in which the author, justly we hope, asserts that

"Few, if one single man, would be found to support the Slave Trade, were it possible to bring before each individual who

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* "Let it be considered what immense numbers of Negroes have of late years been removed from our older islands to Trinidad, or to Guiana."

might

might vote for its continuance, his own ſpecific ſhare of the whole maſs of crimes and miſeries."

He adds the awful conſideration, that "the exact amount will one day be known."

An Appendix is ſubjoined, containing ſome important extracts from the Evidence before Parliament.

Such is the faint outline of a work, in which the benevolent and ſincerely Chriſtian writer has brought into one point of view his motives and his reaſonings, in the purſuit of this great object of his life. Happily it is now valuable, chiefly as a record for poſterity, as vindicating the motives of the excellent author, againſt various unworthy and ungrounded imputations, and as being a complete and well-digeſted record of thoſe proofs and thoſe arguments by which the deliverance of a large portion of mankind has been effected, by which the only great ſtain on the Britiſh character is at length, and we truſt for ever, done away.

ART. X. *An Abridgment of the Light of Nature purſued, by Abraham Tucker, Eſq. originally publiſhed in ſeven Volumes, under the Name of Edward Search, Eſq.* 8vo. 529 pp. 12s. Johnſon. 1807.

THE high character given by Dr. Paley of Tucker's *Light of Nature purſued* has induced many perſons to enter on a peruſal of that work, who have yet been prevented from completing the taſk by its intolerable prolixity. A judicious abridgment of it would therefore be an acceptable preſent to the reflecting part of the public; though, tedious as Tucker's ſtyle is, we hardly think it poſſible to condenſe *all* that is of importance in his ſeven volumes into one of equal ſize. The doubts excited in our minds by this circumſtance were not, we confeſs, removed, when, on peruſing the preface, we found that this Abridgment had been made by the author of *An Eſſay on the Principles of Human Action* *. That preface ſhows indeed, that he, by whom it was written, knows well how an abridgment of ſuch a work as *The Light of Nature purſued* ought to be made; but the principles diſplayed in his own Eſſay are ſo different from thoſe of Tucker and Paley, that we felt it difficult to diveſt ourſelves of all

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* See Brit. Crit. Vol. xxviii. p. 536.

apprehenſion, that the meaning of the original might be occaſionally miſrepreſented. The rule by which he profeſſes to have conducted himſelf we readily admit to be excellent; but, without ſuſpecting him of intentionally deviating from it, we could not but reflect that ſpeculative men are all liable to have their underſtandings more or leſs perverted by partial fondneſs for their own theories.

Theſe reflections, we are aware, may be deemed unfavourable to that impartiality by which a reviewer ought to be guided in all his reports, and by which, we are willing to believe, that the Britiſh Critic has been always diſtinguiſhed. To prevent, therefore, the poſſibility of prejudice on our part, we determined to baniſh from our minds all recollection of the opinions inculcated in the *Eſſay on Human Action*; to read the volume before us with the cloſeſt attention; to form our judgment of it as of the original work of an author, appearing before us for the firſt time; and then to compare it, book by book, with the voluminous work, of which it profeſſes to contain "all that we ſhould wiſh to recollect." On trial however we found it abſolutely beyond our power to keep our attention fixed through all the verboſity, uſeleſs repetitions, and extravagant ſimiles of Tucker's ſeven volumes; and therefore we will not pronounce with perfect confidence, that one or two aſſertions which we have attributed to the abridger, may not be found in the original, though, buried in rubbiſh, they may have eſcaped our notice. We truſt however, that the report which we have to make of the volume before us, will enable the reader to form an eſtimate ſufficiently correct, as well of Tucker's work as of this abſtract of it, and that we ſhall be acquitted of prejudice againſt either.

The Abridgment of *the Light of Nature purſued* conſiſts of five books, to which is prefixed an Introduction, containing very little that can at preſent be generally intereſting. In the days of Tucker, the controverſies which were agitated among metaphyſicians were not, as now, between *theiſm* and *atheiſm*, but between *natural* and *revealed* religion, or between *philoſophical deiſm* and *Chriſtianity*; and to put an end to theſe controverſies was the laudable object which he profeſſes to have had in view.

"Both believers and unbelievers," ſays he, "will admit, that there are certain truths diſcernible by our own ſagacity, that reaſon is of ſome advantage to us, and that we ſhould make the beſt uſe of it in our power. I propoſe therefore to try what may be done by the exerciſe of our reaſon, either for the advancement of knowledge or guidance of our conduct, without pretending

pretending to determine beforehand, whether we can furniſh ourſelves in this way with every thing for which we have occaſion. And it is to be preſumed, that ſuch an attempt cannot juſtly offend either party: if reaſon be ſufficient, how can we do better than liſten to her voice; and if not, how can this be better evinced than by putting her to the trial?" (Intr. p. 40.)

To ſuch an inquiry, conducted with candour and modeſty, no objection can indeed be urged; and whether it has been ſo conducted in this Abridgement, it is our buſineſs now to aſcertain.

Of the firſt book the arrangement might certainly have been improved, but it is the arrangement of the original; and for reaſons, which, we think, will by and by be perfectly obvious, ſome of the author's compariſons might have been judiciouſly omitted, as they tend only to obſcure the reaſonings, which they were employed to illuſtrate. The book itſelf, which is entitled *Of the Human Mind*, conſiſts of eleven chapters, treating, 1. of the Faculties of the Mind in general; 2. of Action; 3. of the Cauſes of Action; 4. of ideal Cauſes; 5. of Motives; 6. of Satisfaction; 7. of Senſation; 8. of Reflection; 9. Of the Combination of Ideas; 10. of Trains of Ideas; and 11. of Judgment.

In each of theſe chapters we have met with ſomething entitled to praiſe, and likewiſe with ſomething on which we cannot beſtow our approbation; but the three firſt chapters appear to us the leaſt valuable in the whole book. The author indeed begins well, when he ſays that

"Man conſiſts of two parts. Whatever definition we may give of either, we are neither all mind nor all body. When an arm is cut off, or an eye loſt, though the man becomes leſs perfect, the mind remains entire as before."

All this we perfectly underſtand, and fully admit; but of the following extracts much is to us unintelligible, and what we think we underſtand appears not to be true.

"We get our idea of *power* from obſerving the changes made in things by one another. Upon ſeeing gold melted by the fire, we conceive the fire muſt have a quality to melt the gold. And again, there muſt be a quality in the gold of being melted by the fire. So that there muſt be a concurrence of *two powers* in producing every alteration that takes place, an *active power* in the agent that works the change, and a *paſſive* in the recipient to undergo it. According to this diſtinction, the mind, when it wills, is active, for it then produces a change in other things, and in underſtanding is paſſive, for the change that takes place is produced upon itſelf, *as in paſſing from one idea to another.*

"In

" In all ſenſations, at leaſt, it is obvious that *the objects are agents* and we ourſelves the patients: *what is ſight but the impreſſion of ſenſible objects on our eyes, and from thence conveyed to the mind?* Or ſound, but the percuſſion of air upon our ears, which is thence tranſmitted to the mind?" (P. 2.)

The author informs us, that he is a diſciple of Locke; a fact indeed which we ſhould very quickly have diſcovered; but much as we admire that illuſtrious philoſopher, we are obliged to confeſs that his language is ſometimes inaccurate. It is ſo when he talks of *paſſive power*, a phraſe of which the impropriety has been clearly ſhown by Dr. Reid; who juſtly obſerves *, that it is " a powerleſs power, and a contradiction in terms." We might with as much propriety ſpeak of the *inert velocity* of a ſtone lying at reſt, or of the *cold heat* of ice, as of *paſſive power*; and yet theſe phraſes would be inſtantly pronounced abſurd by every man of common ſenſe, though the ſtone is as capable of being moved with great velocity, and the ice of being firſt converted into water and then rendered hot, as the gold is of being melted.

That we do *not* get our notions of *power*, in the proper in ſenſe of the word, from our obſerving the changes made things by one another, has been proved by Hume with the force of demonſtration †, and when our preſent author affirms that in ſenſation the objects are *agents*, that *ſight* is the *impreſſion* of viſible objects on the eye, and *ſound* the percuſſion of the air on our ears, he affirms what all mankind, learned and unlearned, know to be falſe. Is the *ſenſation* or *perception* to which we give the name of *ſcarlet* an *impreſſion on the eye?* or the *ſenſations*, to which we give the name of *muſical ſounds*, a percuſſion *on the ear?* The impreſſion of certain rays of light in the one caſe, and the percuſſion of the air in the other, are indeed the inſtruments by which theſe ſenſations are reſpectively excited; but if we are to confound the *inſtruments* with the *ſenſations* themſelves, we ſhould go a little further back, and call the *reflexion* of the red rays by a ſoldier's coat, the *ſenſation* or *perception* of ſcarlet, and the *motion of the muſician's fingers*, or the keys of the organ, or rather the *exertion* of the man working the bellows, the ſenſations to which we give the name of muſical ſounds!

When the author ſays that the mind is *inactive*, when it *produces a change* on itſelf, and ſpeaks of its *paſſing from one*

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* Eſſays on the Active Powers of Men, Eſſay I. ch. iii.

† See likewiſe Britiſh Critic, vol. xxvi. p. 303, &c.; and vol. xxvii. p. 5, &c.

idea,

idea to another, he appears to us to contradict himself in the first assertion, and to utter unmeaning jargon in the other. Though *to act* and *to produce* are not perhaps synonymous terms, it is indisputable that the former denotes a genus, which comprehends under it the latter as a species; and it is obvious, we should imagine, that, in the process of thinking, *ideas* are not a collection of *beings* at rest, with the mind *passing* from the one to the other, as a reviewing general passes from soldier to soldier, through a whole regiment drawn up in a line.

When he affirms (p. 4) that "the instruments of thought are the *ideas* floating in our imaginations, by which he does not mean the perceptions produced in the understanding, but the *causes* immediately *producing* them," we are very far from being sure that we apprehend his meaning. When we recollect what we saw or heard yesterday, and make it the object of our contemplation, it is indeed the *matter* which we saw or heard, that we think of; but surely *that matter* is not an idea, or ideas, floating to day in our imaginations! By the *causes immediately* producing our perceptions the author, we think, must mean the last motion communicated by the proper nerves to the sensorium, in consequence of the impression made on the organ of sense by the object perceived; but such *motions* are so far from being *ideas* floating in the imagination, that we are totally ignorant of their nature, and never think of them at all. That sensation and perception are excited by some kinds of motion, communicated by the nerves to the brain, and that even the powers of memory, imagination, and reason, depend in a great measure on the state of the brain, are facts known by experience; but of those motions and that state we are never conscious, as we are of all our sensations and ideas.

The following extract is to us equally unintelligible with that which we have just quoted; but we shall leave the absurdities of it to be detected by our readers themselves.

"An idea which is only an accident or modification of something must have some substance to inhere in, which substance is indeed the agent on all occasions. Yet we commonly ascribe the action to the modification, because it depends on it. The same nerves differently modified by external objects would have conveyed the image of an owl or a bear instead of a peacock. Therefore the last substance, whatever it be, which immediately gives us the perception, is the agent in all cases of sensation; and in like manner that something so modified which excites recollection is the agent in all cases of mental reflection, which modification is our idea.

"What thoſe ſubſtances are of which our ideas are modifications, whether *parts of the mind*, or *contained in it like wafers in a box*, or *inveloped by it like fiſh in water*, whether of a ſpiritual or corporeal nature, I ſhall not pretend to determine. All I mean to ſhew is, that in every exerciſe of the underſtanding, that which diſcerns is numerically diſtinct from that which is diſcerned; and that an act of the underſtanding is not ſo much our own act as that of ſomething elſe operating upon us." (P. 5.)

That, in every exerciſe of the underſtanding, "that which diſcerns is numerically diſtinct from that which is diſcerned," ſeems to be a ſelf-evident truth; and the conſequence is, that every attempt to illuſtrate it can have no other effect than to "darken counſel by words without knowledge." Surely, it was not in this inſtance that Dr. Paley found Tucker's "talent for illuſtration unrivalled!" It would be very uncandid, however, not to acknowledge, that, even in this ſtrange chapter, there are ſome juſt obſervations, among which the following ſhort paragraph is worthy of attention, as it clearly points out the diſtinction between *volition* and *deſire*, which modern neceſſarians perpetually confound.

"We often ſpeak of doing things againſt our wills. But the mind has only one active power, or will, by which it executes its purpoſes, and in this ſenſe it would be abſurd to talk of acting againſt our will. We therefore mean againſt our liking or inclination, which being generally the *cauſe* (motive) that ſets the will at work, we confound the motive with the will itſelf." (P. 6.)

Notwithſtanding this juſt obſervation, the author's notions of *actions* and *agents* ſeem not to have been always metaphyſically correct. The ſecond chapter in which he profeſſes to treat of *action*, concludes with the following paragraph.

"In ſpeaking of any action, we generally include the operations of other agents tending to complete the purpoſe (which) we had in view, provided we conceive them neceſſarily conſequent upon our volition. Thus when Roger ſhot the hawk hovering over his maſter's dove-houſe, he only pulled the trigger, this drove down the flint, which ſtruck fire into the pan, and ſo on, till at laſt the bird was ſhot. But all this we aſcribe to Roger; for we ſay that it was he who brought down the bird. So likewiſe we claim the actions of others as our own, when we know that they will certainly act as we direct them. He who does a thing by another, does it himſelf. But this though true in a moral ſenſe (for we can only judge of the merits of men's actions by taking their conſequences into conſideration), is not true in a meta-

a metaphyſical ſenſe, for nothing is ſtrictly an act of the mind, which is not the immediate product of her volition." (P. 11.)

That nothing is ſtrictly an act of the mind, which is not the immediate product of her volition, or rather that nothing is an act of the mind but her volition, is incontrovertible; but to the other concluſions in this extract we cannot aſſent. In the whole proceſs of *ſhooting the bird* there was certainly but one *action* in the metaphyſical ſenſe of the word; and that was Roger's *volition* to draw the trigger. All that followed was but a ſeries of *events*, or at moſt of *phyſical cauſes and effects*, which every metaphyſician,—nay, and every man of ordinary reflection—conſiders as ſomething very different from a ſeries of *agents and actions*. Whatever is properly called an *action* might have been done, or left undone, according to the will of the agent; but a phyſical effect conſidered in itſelf depends upon no will, except that volition of the Almighty which eſtabliſhed the laws, which regulate the motions of the corporeal univerſe, in ſuch a manner as that certain events *always accompany*, or ſucceed each other, in ſimilar circumſtances.

That, in any circumſtances, we can juſtly claim the actions of others as *wholly* our own, either in a moral or in a metaphyſical ſenſe, is ſurely more than doubtful. The Board of Admiralty which appointed the late Lord Nelſon to the ſupreme command in the Mediterranean, undoubtedly did ſo from as thorough a knowledge, as one man can have of the future actions of another, that the noble admiral would do his duty; but ſurely their lordſhips have never claimed to themſelves that diſpoſition of the fleet which enſured the victory at Trafalgar. When indeed one man tempts or commands another to commit ſome wickedneſs, he ſhares in his guilt, and may be by far the more guilty perſon of the two; but as the perpetrator of the deed is not, like Roger's muſquet, a paſſive tool in the hands of his employer, he ought to remember that it is in his power, as it is certainly his duty, to obey God rather than man; and if he do not remember this, and act accordingly, though his guilt may be extenuated by the force of the temptation or the authority of the command, it will by no means be taken away, or transferred to his employer.

In the third and fourth chapters the author treats of what he very improperly calls the *cauſes of action*, and enumerates a greater variety of ſuch cauſes than we recollect to have met with any where elſe. Ariſtotle and many others have talked and written of the *material*, the *formal*, the *efficient*, and the

final, cauſes of actions, and by claſſing under one *generic* name ſo many relations *eſſentially different* from each other, they have given occaſion to much confuſion of thought and much fallacious reaſoning on ſome of the moſt important topics diſcuſſed by metaphyſicians; but the preſent author has, in this reſpect, run riot much farther than all his predeceſſors.

"Theſe (the cauſes of action) I ſhall diſtinguiſh into the *material*, the *formal*, the *ideal*, the *final*, the *inſtrumental*, and the *efficient*. When you ſit down to dinner, the *victuals* are the *material* cauſe of your eating, their *being properly dreſſed* the *formal*, *your ſight of* them and *knowledge of their qualities* the *ideal*, the *gratification of your appetite* the *final*, your *knife and fork* the *inſtrumental*, and the *mind* or *body* the efficient, according as you refer the action either to the *will* ſeparately or to the whole man; for in the former caſe the *body* will itſelf be an *inſtrument* in the *hands of the mind*." (P. 12.)

Nay, good Sir, in either caſe, the *teeth* are ſurely the *inſtrumental cauſe* of eating; at leaſt we have never ſeen any man *eat* with his *knife and fork*, and muſt fairly confeſs our utter inability to conceive how ſuch an operation could be performed. The knife and fork are indeed neceſſary to *prepare* the victuals for being comfortably eaten; and therefore the *preparatory cauſe* might have been, with great propriety, added to this precious liſt. No doubt, a robuſt and hungry man might contrive to tear a chicken in pieces without the aid of a knife and fork; but ſuch a man would likewiſe eat the chicken though a little *under* or *over* roaſted; ſo that to the action of eating the *preparatory* cauſe is not leſs neceſſary than the *formal*. Were the *ideal* cauſe neceſſary to this action, it is not eaſy to conceive how any man could eat of a diſh which he had never ſeen nor heard of before; for of the qualities of ſuch a diſh it is obvious that he could know nothing.

It ſeems to be very wonderful that ſuch diſtinctions as theſe do not point out to every man of reflection their own abſurdity; as well as the great impropriety of talking metaphyſically of any other than *efficient* cauſes. Every agent is the cauſe of his own actions (if the *cauſe of actions* be a proper expreſſion) which all begin with an exertion of his own volition. The volition indeed is not only the beginning but the completion of the *action;* for whatever follows is only a phyſical event, or at moſt a ſeries of events, which are either ſo many phyſical cauſes or phyſical effects, accordingly as they are viewed, each in relation to what follows or what precedes it. This author ſeems indeed ſatisfied that the

the mind is an efficient cauſe, and therefore more properly the cauſe of actions than any other of the cauſes enumerated; but when he reflects on "Goliah toſſing his weaver's beam," and on "Sampſon carrying away the gates of Gaza," he is greatly puzzled how to account for ſuch actions.

"Conſidering the force with which we often act, and how unable thoſe tender threads we have to work with muſt be to bear the ſudden jerks and violent ſtruggles which they muſt encounter in great exertions, it ſeems moſt likely to ſuppoſe that the *mind has ſome good friend at hand ready to aſſiſt her weakneſs*, (does the mind conſiſt of tender threads?) and that her force is not really her own. Perhaps there lies a mighty weight of ſome ſubtle fluid bearing conſtantly againſt the orifices of the nerves, but prevented from entering by certain little ſliding valves kindly provided by nature for our uſe; the mind then has nothing to do but to draw aſide the valves, and in ruſhes the torrent. (How would this ſtrengthen the tender threads?) The mind in this caſe works like the miller of an over-ſhot mill, (Why not an under-ſhot or breaſt mill?) who, by drawing a little board againſt which the water preſſes, and which any child might pull up with a finger, turns the ſtream upon the wheel, and whirls round a maſſive ſtone, which he could not ſtir by any other means." (P. 14.)

On this paragraph it would be ridiculous to make a ſingle remark: for the abſurdity of ſimiles ſo extremely unlike cannot eſcape the notice of a ſchool boy ten years of age.

The author's chapter on *Ideal cauſes* deſerves much the ſame character, though it contains ſome reflections on Hartley's theory of ſenſation, which, however far from a confutation of that theory as taught by its author, are yet not unworthy of the attention of thoſe who confound with ſenſation itſelf, what Hartley conſidered as only inſtruments of ſenſation.

In the fifth and ſixth chapters the author conſiders the influence of motives on the human will, and diſcuſſes the great queſtion of *liberty* and *neceſſity*. Into that queſtion our limits will not permit us to enter, though we cannot avoid obſerving, that the neceſſarians do not appear to us to have good grounds for conſidering Tucker as having adopted their opinions. It is true, that he expreſſes diſſatisfaction with the notion of indifference for which Archbiſhop King and his profound commentator ſo eagerly contended; but he ſeems not to have clearly apprehended that notion, which we think muſt be admitted by every man who believes that there can be really ſuch a thing as what we call *obſtinacy*. He likewiſe admits that if it were poſſible to place a hungry aſs between two bundles of hay, ſo as that he could have no

motive for preferring the one to the other, he would remain at reſt and ſtarve in the midſt of plenty; and it is not eaſy to conceive what higher notions of *neceſſity* than this, can be held by the moſt zealous advocate for the *mechaniſm of the mind*. Tucker however does not write conſiſtently on the ſubject, and appears not to have well weighed the conſequences of what he admits reſpecting the conduct of the aſs; for no rational *Libertarian* (to uſe a very modern term) will contend for more than is implied in the following extracts.

"To prevent miſtakes, however, when I ſpeak of the efficacy of motives, I do not mean that they impel the mind as one billiard ball impels another, but that they give occaſion to the mind to *exert her own inherent activity* in obtaining the objects (which) they point out to her." (P. 21.)

"We have indeed a *power* over our ideas, ſo that we may cloſe our eyes againſt the admonitions of wiſdom, or may fill our imaginations with ſomething elſe that ſhall hinder them from entering: but it does not leſſen the real weight of a motive, that it does not operate when you will not let it come into the ſcale." (P. 24.)

"We have now gone through every ſpecies of action in ſearch of a power of indifference; but we have been able to find no ſuch thing, except in a ſuſpenſion of action, while the motives being doubtful, and the mind waits till ſome one of them preponderates. We may therefore fairly conclude that no ſuch power exiſts in the mind. But is it never in a man's power voluntarily to alter the impreſſion which objects make upon him, to ſtrengthen ſome motives and repreſs others? Yes, as you may ſweeten your tea by putting in a lump of ſugar, or give a reliſh to your food by eating ſalt with it. So if you feel an averſion to labour, you may conquer it by contemplating the advantages of induſtry, or the ſhame of idleneſs: but not if your love of indolence is greater than your regard for the opinion of others, or your own advantage. And as we can turn our eyes on any object of the ſcene before us, or ſhut them againſt the light, ſo we can direct the organs of reflection to what objects we pleaſe, and in this manner can, and often do, *alter the complexion of our motives*, by throwing a ſtronger attention on ſome, and by removing or obſcuring others." (P. 40.)

In the ſeventh and eighth chapters is diſplayed conſiderable ingenuity, as well as evidences of profound thinking. The ſubjects treated of are ſenſation and reflection; and the following paragraph, though we are far from approving the author's language, is worthy of the cloſeſt attention.

"We

"We frequently uſe mind in a vulgar ſenſe, for the repoſitory of our ideas, as when we talk of ſtoring up knowledge in the mind, of enriching her with learning and accompliſhments: for this knowledge is not certainly in the mind juſt now ſpoken of, (the mind which is conſcious, perceives, and wills) becauſe then we muſt be actually conſcious of it all; but I defy any man to call to mind the thouſandth part of the knowledge (which) he poſſeſſes: where then is all that ſtock of knowledge which lies dormant and unperceived? It is not in your cloſet, it is not in your organs of ſenſe, but it is ſomewhere within your cuſtody; where then can we place it but in the mind, in which you have laid up your ideas? But this mind, which perceives not what it contains, muſt be different from that which is conſcious of whatever is impreſſed upon it; and this mind I may without ſcruple ſuppoſe to be a compound, conſiſting of various ſubordinate parts and organs, by the complicated action of which ideas are excited and connected together in the mind in all their variety of ſhapes and colours." P. 50.

To talk of mind being compounded, of its having *ideas* of which it is not conſcious, and of every individual man having *two* minds, is to make uſe of language, which, as it is not calculated to convey accurate notions, no modern philoſopher will adopt, unleſs his object be ſomething very different from truth. What we believe, however, to be Tucker's meaning in this paragraph, is neither new, nor in itſelf improbable. Locke appears * to have thought that no created ſpirit is intirely ſeparated from matter, becauſe all ſuch ſpirits are both active and paſſive. Wollaſton, though he contends that matter cannot be made to think, ſeems to be of opinion that material organs are neceſſary to the operations of the human ſoul, which he therefore conceives to be vitally united to a fine material *vehicle*, which goes off with it at death †; and it is known to every ſcholar that the Fathers of the Chriſtian church who came from the ſchools of Alexandria, held the ſame opinion ‡. If Tucker's obſer-

* Eſſay, Book 2. ch. 21.

† Religion of Nature, &c. ſect. 9. prop. 8.

‡ *Nam Platonem* et Platonicos qui conſectantur, quod *Clementem, Originem*, et horum diſcipulos feciſſe conſtat, illi Platonicorum etiam de anima dogma probant, et ſimpliciſſimam eam in ſe eſſe aſſeverant, *ſed ſubtili tamen ſemper corpore circumdatam. Cudworthe Syſtema Intellect. per Moſheim*, Ed. 2. tom. 2. p. 434, where this poſition is eſtabliſhed by the moſt complete evidence.

vations appear to give it any probability, we have only to requeſt our readers to conſider whether they be not rather calculated to ſhow the importance of that revelation which has brought life and immortality to light, by eſtabliſhing the reſurrection of the dead.

In the ninth and tenth chapters, which treat of *the combinations of ideas*, and *trains of ideas*, the reader will meet with ſome good ſenſe, and ſome improper language, occaſioned by the author's attempting to illuſtrate, as uſual, intellectual proceſſes, by alluſions to mechaniſm; but he will meet with very little that can be new to him. Perhaps the following obſervations on *order*, which appear to be in a great degree juſt, have in them ſomething original.

"Order often reſpects convenience and uſe; or the advantage (which) we derive from having things diſpoſed in one way rather than in another. The diſorders of the body, of the air, or elements, are ſuch diſpoſitions of their parts as deſtroy health, diſturb the animal functions, or ſtop the progreſs of vegetation; and without a reference to theſe conſequences, we ſhould not term them diſorders. What we call the order of nature, ariſes either from ſuch a poſition of the bodies compoſing it, as to be productive of utility, or from their conſtantly undergoing the ſame revolutions. Formerly, only the fixed ſtars were eſteemed regular, while the other ſeven, being thought reducible to no rule, were called planets, or wanderers; but later diſcoveries having brought their motions into a ſyſtem too, we now admire the wonderful regularity of their courſes.

"Nor let it be ſaid that there was an order in the things themſelves before men took notice of it. For every number of things, not excepting the wildeſt productions of chance, muſt lie in ſome order or other; and if our underſtandings were quick and comprehenſive enough to take in their reſpective ſituations at a ſingle glance, as clearly as we do in things the moſt familiar to our obſervation, there would appear to be no ſuch thing as diſorder in nature. By diſorder, we can only mean (mean only) ſomething unuſual, or that we cannot readily and clearly comprehend." P. 64.

In the eleventh chapter, which treats of *judgment*, the author diſplays, as uſual, ſome good ſenſe and conſiderable ingenuity; but theſe are blended with the moſt extravagant ſcepticiſm, occaſioned probably by his very improper alluſions to mechaniſm and motion. He ſays (p. 68) that one may have as *diſtinct* a view of an *iſoſceles* triangle as *the greateſt mathematician*, without *knowing*, or even *thinking*, *that its ſides are equal!*—Talks (p. 70) of the *qualities of ideas!*—Contends (p. 73) that we have not abſolute certainty of any thing,

thing, *unleſs indeed we know certainly that we know nothing!* —Thinks that *moral* certainty, to which we may attain, is ſufficient to direct our conduct.—Affirms (p. 76) that we have only *moral certainty* that *two and two* make *four*, and that *a part is not greater than the whole!*—And gravely declares (p. 78) that, " as well perſuaded as he is that two and two make four, if he were to meet with a perſon of candour, credit, and underſtanding, who ſhould ſeriouſly call it in queſtion, he would give him the hearing!" Surely the man who could write thus, muſt have had a high opinion of the ſagacity of that ſage, who, without the aid of learning, diſcovered, we are told, after much thinking, that whatever *is*, *is*; for to ſuch a diſcovery, he could not but be aware, that, not being certain that *two* and *two* make *four*, his own faculties were not equal!

We have now taken a view of the firſt *book* of this abridgment, which profeſſedly comprehends, of the original work, all that we ſhould wiſh to recollect of the *whole* firſt volume, and *part* of the ſecond. That the ſaid book is in our opinion of no great value, the reader muſt have perceived; but he will do us great injuſtice if he infer that we think of the firſt volume of *the Light of Nature purſued*, exactly as we think of this abridgment of it. Tucker does indeed employ too many of the abſurd phraſes and aſſertions, which we have pointed out in the volume before us; but as uſed by him they do not always appear ſo extremely abſurd, as in the pages of his abridger, who often brings together ſentences and half ſentences, which, in the original work, lie at a great diſtance from each other. Thus, though Tucker falls into the miſtake, which, before the appearance of the philoſophical works of Hume and Reid, prevailed very generally, reſpecting the origin of our notion of *power*, and though he adopts the abſurd phraſe *paſſive power*, he ſeems not to approve of it as metaphyſically correct; for he ſays expreſsly (p. 19) that " men of common apprehenſion cannot find this paſſive power" in the object on which the agent operates; and we have no where obſerved him aſſerting, as the abridger makes him aſſert, that the underſtanding is *paſſive* when it *produces* a *change on itſelf*, as in paſſing from one idea to another! It ſeems indeed to be Tucker's opinion that nothing can, in the metaphyſical ſenſe of the word, act directly on itſelf; and in ſupport of that opinion he throws out many obſervations which are well worthy of the reflecting reader's attention. We were ſorry, however, to meet in his work with the abſurd compariſon of *ideas*, or the *ſubſtances* of which ideas are modifications, to " wafers in

in a box, or fiſh enveloped in water;" but we did not obſerve in that work the extravagant aſſertion that the inſtruments of thought are the cauſes of ideas floating in the imagination!

Tucker, as well as his abridger, employs the compariſon of the miller and his over-ſhot mill, to illuſtrate the method by which he ſuppoſes that men perform feats of great ſtrength; and we are ſorry that he does ſo, for it is a very fooliſh compariſon, though by no means ſo extravagantly fooliſh in his pages, as in the volume before us. Tucker having mentioned the tender filaments of the muſcular ſyſtem by which the mind acts, and obſerved that the momentum of a mechanical power may be increaſed to any degree by increaſing its velocity, introduces *the mind's friend*, the *valves* and *ſubtle fluid*, not as adding vigour to the *mind*, or as coming into the place of its agency, but merely as a contrivance to increaſe the velocity of the moving parts of the machine to ſuch a degree, as that the weight may be raiſed, or the action performed, without breaking the tender filaments. Such a contrivance is indiſputably poſſible, and his account of it does not confound the mind with its inſtruments; but it is a *mere hypotheſis*, which ought therefore to be rejected, even though it accounted more completely than it does, for the various phenomena of muſcular motion.

But the moſt reprehenſible thing that we have hitherto met with in either work, is the extreme ſcepticiſm diſplayed in the chapter which treats of judgment. Tucker himſelf ſeems indeed anxious to guard his reader againſt its pernicious conſequences; but the means which he employs for that purpoſe cannot prove ſucceſsful. According to him there is no certainty in the evidence of ſenſe, memory, or judgment, till having found them teſtify the ſame thing on repeated trials, conſtant and uniform experience produces confidence in their reports! But a moment's reflection muſt convince every man, that if we have not immediate confidence in our ſenſes and memory, we never can acquire ſuch confidence by *experience*; for is not experience itſelf a mere collection of obſervations made by means of the ſenſes, and treaſured up in the memory?

Tucker ſo overloads his meaning by a multitude of words, intended no doubt to illuſtrate it, that he bewilders his reader, and frequently, we ſuſpect, bewildered himſelf. It is to this circumſtance that we are inclined to attribute the miſtakes of his abridger; for there is internal evidence in the book which we have examined, that, when the author of an Eſſay on human action entered on his irkſome taſk, it could

not

not have been his intention wilfully to misrepresent his author's meaning, in order to make it tally with his own opinions. On the nature and influence of motives, he has fairly represented Tucker, as teaching what every man must perceive to be utterly irreconcileable with the opinions of him who talks of *abstract good*, and who seriously contends that a child pursues this kind of good, and not that which has formerly contributed to his own happiness! Of such motives as *abstract good*, Tucker repeatedly declares that he knows nothing; and these declarations the abridger has not suppressed.

The second book of this abridgment is intended to comprise the substance of by much the greater part of the second volume of the original work; and it is of greater value than the first book, as the second volume of *the Light of Nature pursued*, is of more value than the first volume. The subjects discussed in the Abridgment are, 1. Imagination and Understanding; 2. Conviction and Persuasion; 3. Knowledge and Conception; 4. Habitual attachments; 5. Sympathy; 6. Passion; 7. Pleasure; 8. Use; 9. Honour; 10. Rectitude; 11 Virtue; 12. Prudence; 13. Fortitude; 14. Temperance; 15. Justice; 16. Benevolence; and 17. Limitation of virtue.

In the original work there are several chapters which are here apparently omitted. These are, 1. Composition of motives; 2. Species of motives; 3. Production of motives; 4. Translation; 5. Introduction of motives; 6. Necessity; 7. Reason; 8. Ultimate good; and 9. Moral Policy. All that is of importance in the chapters respecting *motives*, the abridger probably thought, and we entirely agree with him, would be more properly treated in the first book. What Tucker calls *translation*, is that process so much more ingeniously detailed by Mr. Gay, in the preliminary dissertation to Law's edition of King's Origin of Evil, by which what is at first pursued only as *means* to some further end, comes in time to be considered as an *end* itself: by *necessity* here Tucker means the prospect or actual pressure of some intolerable evil, operating as a motive; and the abridger, with great propriety, has incorporated all that he found for his purpose in the chapters entitled *Reason*, and *Moral Policy*, with the chapters on *Understanding* and *Conviction*, and on *the Limitation of Virtue*.

Considering the extreme difficulty of his task, we cannot but acknowledge that, in this book, the abridger has acquitted himself well. Some things he has certainly omitted which we would have adopted, while he has adopted others

which we would have thrown away as worſe than uſeleſs; but in a work containing ſo much extraneous matter as Tucker's abounds with, it is hardly poſſible that two men ſhould exactly agree as to what really illuſtrates, and what obſcures the reaſoning. For our own part, we ſhould have been much better pleaſed to have had his opinions following one another in the natural order, without a ſingle illuſtration, than to have our attention perpetually interrupted by far-fetched ſimiles, and theſe again illuſtrated by other ſimiles without end. What, for inſtance, muſt the reader think of that philoſopher who compares the mind and its organs to a man on horſeback; and then, loſing ſight of his ſubject, fills three pages with a minute detail of all that might occur to the man and his horſe in a day's journey! If in ſuch a wilderneſs the abridger has ſometimes loſt his way, he is ſurely excuſable; for in the woods of America, who can be certain that he is purſuing the proper courſe?

The firſt chapter of this book is of very little value. *Imagination* is conſidered, as it was by the Greek philoſophers, as the great repoſitory of ideas, comprehending under it what in modern metaphyſics is generally called the *memory;* and both authors labour in vain to diveſt even the inferior animals of *all inſtincts*. One has only to conſider the ſtructure of the eyes of bees, to be convinced that it cannot be by the ſenſe of *ſight*, at leaſt that they find their way to their food, and back again to their hive. In the ſecond chapter there is ſomething good, and ſomething abſurdly ſceptical; but the ſcepticiſm belongs to the original author. The third chapter is on the whole valuable, though it too contains at leaſt one abſurdity, which we have not room to expoſe. With the fourth chapter we were ſo much pleaſed, that we regretted its ſhortneſs when we got to the end; but the fifth is a mere collection of obvious facts, without a tincture of philoſophy. In the ſixth chapter we found much to praiſe, as both philoſophical and obviouſly true; though we are by no means convinced that the deſire of revenge is an artificial deſire unnatural to man. The account of mirth (p. 105) is mere unmeaning jargon, which could never have been publiſhed by a man of Tucker's talents, had not his judgment been perverted by his own alluſions on all occaſions to mechaniſm. Chapters ſeven and eight contain ſeveral good things, though neither of them diſplays profundity of thought in their author. The three next chapters are excellent, though the definition of virtue (p. 126) does not appear ſo unexceptionable in the

abridgment

abridgment as in the original work, in which the reader is gradually led to adopt it. In chapters twelve, thirteen, and fourteen, we found nothing eminently good, and nothing calling loudly for reprehenſion; but the following extract from the fifteenth chapter is ſo able a defence of a doctrine which we have often maintained againſt authors, for whoſe judgment in general we have the higheſt reſpect, that we cannot refuſe ourſelves the pleaſure of laying it before our readers.

" If we conſider the deſign of law, we cannot well conceive it to be any other than the preſervation of property, the ſecurity of life, limb, peace, liberty, and all other requiſities for enjoyment, that may be deſtroyed or leſſened by men's behaviour to one another. The law therefore always looks forward, or only caſts a retroſpect behind, in order to provide more ſecurely for the time to come. So that in reality puniſhment is not inflicted for crimes committed, but as a remedy againſt thoſe which may be committed hereafter; and guilt is rather a direction than a motive for taking vengeance.

" But we are fond of perſonifying every thing, and of transferring our own paſſions to every thing, ſo we ſuppoſe the law to be influenced by the ſame narrow views and paſſions as ourſelves, and to puniſh delinquents for her own ſatisfaction, rather than for the ſake of the community under her charge. This cuſtom, together with the deteſtation which inſtantly ariſes in the minds of the beſt and wiſeſt men at the thought of heinous wickedneſs, has given riſe to the notion of an immediate and eſſential connection between offence and puniſhment, which is ſuppoſed due to the former without taking any other idea into conſideration. But it will be hard to eſtabliſh the connection between juſtice and puniſhment, except by the intervention of two intermediate links; namely the power of men ſtill to hurt one another, and the tendency of puniſhment to deter them from exerciſing this power. Were mankind to be ſuddenly placed in a ſituation which ſhould render them incapable of ever receiving hurt from others, or their diſpoſitions ſo changed as that they ſhould never more think of doing acts of injuſtice, I believe every good man would vote for a general amneſty of all paſt offences." P. 144.

In the ſixteenth chapter there is little to be cenſured, and not a great deal entitled to praiſe. When the author ſays that " the benevolent man will feel good-will even towards his enemies, and be ready to do them any kindneſs," we think he compliments the morality of *the Light of Nature* with one of the diſtinguiſhing graces of *Chriſtianity*. The ſeventeenth chapter contains much good ſenſe and ſound philoſophy;

philoſophy; and to us, who, with the preſent author, believe not in *moral ſenſes* which are connate with the mind, and are perſuaded that a ſyſtem of practical ethics, which reſts not on the baſis of religion, cannot be ſtable, the following paragraph appears excellent.

"Upon the whole, we are forced to acknowledge, that hitherto we have found no reaſon to imagine that a wiſe man would ever die for his country, or ſuffer martyrdom in the cauſe of virtue. The only way in which we can extend the obligations of virtue to every circumſtance that can happen, is by ſuppoſing that the end of life is not the end of being; that death is but a removal to ſome other ſtage, where our good works ſhall follow us, and yield a plentiful harveſt of happineſs which had not time to ripen here. This muſt undoubtedly make a great alteration in the queſtion: now whether there is any ground for this ſuggeſtion, and for ſuch a ſuppoſed connection between our intereſts here and in ſome other ſtate which is to come, is what I propoſe to examine in the ſucceeding book." P. 159.

(To be continued.)

ART. XI. *The Life of Thomas Chatterton. By John Davis, Author of Travels in America.* 12mo. 168 pp. 4s. Tegg. 1807.

MUCH taſte, and the trueſt feeling of his ſubject, is evinced by this biographer of Chatterton; who leads his hero through the few ſtages of his ſhort life, in ſuch a manner as to make evident the ſtrong bias of his mind, towards his great object, the imitation of ancient writings; and his aſtoniſhing powers in executing whatever he choſe to undertake. It is a ſubject for the profoundeſt melancholy, to conſider the extraordinary genius of that unfortunate youth; and the dreadful manner in which it was ſo early loſt to the world. The chronological ſketch of his life, given at the end of this book, diſplays perhaps the moſt ſingular picture that was ever exhibited, and can hardly be contemplated without tears.

Nov. 20, 1752. "Born three months after his father's death.

Nov. 1757. "Left the ſchool in Pile-ſtreet, when he was five.

October, 1760. "Went to Colſton's charity-ſchool before he was eight.

July

July 1, 1767. " Left Colſton's charity-ſchool, and was articled to Mr. Lambert, when fourteen years and ſeven months old.

October 1, 1768. " He was almoſt ſixteen at the opening of the New Bridge at Briſtol, and had been at Mr. Lambert's one year and three months.

November, 1768. " Soon after known to Catcott and Barrett.

April, 1770. " Diſmiſſed from the attorney's deſk and drudgery.

April 25, 1770. " Arrived in London indulging golden dreams.

Auguſt 12, 1770. " Unrewarded for his literary labours, and pinched by want, he applied to Barret for a recommendation as ſurgeon's mate to a ſlave-ſhip, and was refuſed.

Auguſt 20 & 21, 1770. " Without food.

Auguſt 22, 1770. " Ruſhed before his Maker, aged ſeventeen years and five months." P. 144.

It has been uſual to lay much ſtreſs on the diſparity between the Rowleian productions of Chatterton, and thoſe which he publiſhed as his own; which is fully accounted for by the difference between leiſure and hurry, eaſe and diſtraction of mind. But ſtill more ſurpriſing to us, than even the excellence of his feigned antiquities, is the extraordinary verſatility of genius, with which, on coming to London, at the age of only ſeventeen years and five months, he ſeized upon all the current topics of the day, political and literary; was able to attract attention as a writer on both ſides of politics, and " to ſupport very principally, by his ſingle exertions, the credit of five periodical works." (See p. 115.) Such a fever of invention might naturally be expected to produce the diſmal conſequences which followed; eſpecially when checked by the dreadful chill of diſappointment and diſtreſs. But ſuch powers, at ſuch an age, and with an education ſo imperfect, were certainly never diſplayed before in the world; and probably never may again. For what purpoſe they were diſplayed, except to ſhow the world, in the ſtrongeſt colours, its own ſtupid inſenſibility and ſordid ſelfiſhneſs, it is difficult now even to gueſs.

Many paſſages in this ſmall work might be brought forward, with ſatisfaction to our readers, but the following contains ſo much illuſtration of the extraordinary character of Chatterton, that we are inclined to prefer it.

The

" The ſpirit of Chatterton was depreſſed into deſpair by the repulſe of Mr. Walpole. Neither books, nor walks in Redcliff meadows, nor the female face divine, any longer delighted him. Such was his mental wretchedneſs, ſo irkſome was his condition, ſo gloomy was his deſpondency, that his underſtanding became perverted, and he formed the reſolution to diſſolve his union with viſible nature.

" Chatterton was at this juncture ſomewhat more than ſeventeen; his breaſt ſoared above a profeſſion, ſordid, ſervile and laborious; but his hopes of emancipation were blaſted, he found his early bloſſoms withering in obſcurity, and he ſunk beneath the frowns of ignorant and inſolent wealth.

" Chatterton was not willing to quit the world, without making a will, which differs from wills in general, that he bequeathes no money to any one, but his endowments of mind. In this will he partially developes his own character.

" The imagination forms many projects which the heart has not reſolution to execute. Chatterton did not yet commit the crime of ſuicide; he only made his will. This will he left in a deſk to which Mr. Lambert had acceſs: he ſhewed it to Mrs. Lambert, his mother; the old lady on reading it was filled with terror, and the ſcrivener, inſtead of privately, tenderly and ſeriouſly reproving his apprentice, and holding out to him the conſolation of the ſacred text, diſmiſſed him with opprobrious * reproaches from his ſervice, in which he had continued two years, nine months and thirteen days, faithful in the acquittal of his duty, temperate in his living, and exemplary in conforming with the domeſtic hours of the houſe.

" Turned out of doors by the attorney, the breaſt of Chatterton felt all the joy of a manumitted ſlave. His mind was not formed of common materials. It made him deſpiſe what others coveted. He could abſtain for months from animal food, and be content with bread and water; he was indifferent to accommodations, and could ſleep upon the flint. Theſe privations to him were ſcarcely negative infelicity: his poſitive unhappineſs was cauſed by his tender ſenſe of feeling.

" This is the proper place to take a view of the moral conduct of Chatterton, during his apprenticeſhip with Mr. Lambert. We have both the teſtimony of Mrs. Newton and Mr. Thiſtlewaite, that he was exemplary in his habits. Of few young men in his ſituation it can be ſaid, that during a courſe of three years he was never once out of the office at the ſtated hours of attendance, and only once exceeded the family hours, which was at Chriſtmas, when he paſſed the evening with a party of friends under the roof of his mother, whoſe indulgence detained him to the hour of eleven.

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* Erroneouſly printed *approbious*. *Rev.*

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"In his attachment to females he appears rather in an amiable than an unamiable light. For the unhappy women who patrole the college green, and every ſtreet in Briſtol, frightening the owls, and making night hideous: for theſe unhappy creatures, acceſſible for a ſmall pecuniary compenſation, Chatterton diſcovered no inclination. If ever he was heard to exclaim, "Alas! the nymphs whoſe beauty raiſes a tumult in the city, rob my heart of reſt,"—it was not the abandoned, nightly outcaſt who diſturbed his tranquillity, but the charms of Maria, in whoſe countenance there was a daſh of melancholy, which could be only aſcribed to a void of heart, to her want of ſome one object on whom to fix her affections.

"In the tender charities of a ſon, he may be ſafely held up as a pattern to mankind. Whenever he was liberated from attendance on the office, he flew on the wings of affection to his grandmother, his mother and ſiſter, whom he loved from the bottom of his heart. We ſaw him moſt evenings, ſays Mrs. Newton, before nine, and he would generally ſtay till the limits of his time, which was ten.

"Diſmiſſed from the ſcrivener, it was neceſſary for Chatterton to embrace ſome mode of life, that would ſecure him a ſubſiſtence. For the ſtudy of the law he entertained a ſupreme diſguſt; indeed ſuch was the little progreſs he had made in it, that he expreſſed his inability to draw out his own clearance. His mother could not ſupport him; the thoughts of trade ſickened his heart; he had been invited by the bookſellers to London; and this encouragement concurring with his ambition of intellectual eminence, he was determined to adopt the profeſſion of an author, and hoped by the quickneſs of his fancy, the readineſs of his language, and his facility of compoſition, to enter the temple of Fame by the road of emolument.

"If we may, however, credit the teſtimony of Mr. Thiſtlewaite, Chatterton had revolved more than one project in his breaſt. 'My firſt attempt,' ſaid he, 'ſhall be in the literary way. The promiſes I have received are ſufficient to diſpel doubt; but ſhould I, contrary to my expectation, find myſelf deceived, I will in that caſe turn methodiſt preacher." P. 98.

This probably was only a jeſt: for it proved, in fact, that, when his literary projects failed, ſo far from ſubmitting to the degradation of aſſuming any diſhoneſt character for ſubſiſtence, he raſhly, but with high ſpirit, determined upon an act, which put an end at once to all worldly plans. The picture which Mr. Davis's imagination has drawn of the immediate conſequence of this terrible cataſtrophe, is honourable to his feelings, and affecting to the readers.

"Let us now turn our eyes for a moment towards Briſtol, let us go into the houſe where dwell the grandmother, the mother

and ſiſter of Chatterton. What a ſcene of affliction! behold they ſit broker-hearted! behold the grey hairs of the mother brought in ſorrow to the grave by the death of her child—the child of her prayers, that child of filial affection, who denied himſelf the common neceſſaries of life, to buy and ſend to his parent ſome little token of his tender love. Behold this virtuous family, who have long ſtruggled with calamities, and borne all their ſuffering with meekneſs, lowlineſs and patience—behold them at laſt overcome; behold tears guſh from their eyes, and on their eye-lids is the ſhadow of death.

"O God! look upon their afflictions! the child of their prayers—the child in whom all their hopes and expectations centered; that child dead from the poiſonous draught adminiſtered by his own hands—his body unowned, unpitied, unwept, caſt into a ſhell, and carried; unattended by mourners, without a pall, without a paſſing bell, to the burying-ground of a work-houſe!

"Oh! faulters the mother, had I been at his bed-ſide, to have watched over my child in his laſt moments—to have ſmoothed his pillow—to have offered up my prayers in ſecret for him to God—it would have been ſomething. But to be told that he was abandoned by mankind—without a helping hand to relieve him without a human voice to conſole him—alas! at this, nature, fleſh, blood, ſpirit, heart—all fail!" P. 124.

We agree with Mr. D. in moſt of his ſentiments and criticiſms; particularly in what he ſtyles the "termagant chaſtity" of Walpole and T. Warton, in crying out againſt Chatterton, as a literary impoſtor: Walpole, who was himſelf an impoſtor of the ſame claſs! and Warton, who certainly knew better than to be miſled by the application of the common term *forgery*, to acts entirely different in their nature. We regret that Mr. D. ſhould have introduced one or two ſuperfluous, as well as unjuſt reflections, againſt our univerſities, of which he appears to know but little; and to have ſuffered ſuch groſs errata to paſs him, as "Spreight," twice in page 32, for Speght, author of the gloſſary: that noted in our ſecond extract, and many others. But his book, though ſmall, is valuable*, we have read it with intereſt and pleaſure, and recommend it, with cordiality, to the lovers of literary hiſtory.

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* Some of his remarks are important, as to the queſtion, formerly diſputed, reſpecting the authenticity of Rowley; as that, for inſtance, in p. 50, on blank verſe being uſed before it was invented; and thoſe in pp. 75 and 82, on the neceſſary progreſs of poetical ſtyle, of which, though perfectly deciſive in itſelf, the mere antiquaries ſeem to have had no feeling whatſoever.

ART. XII. *Edwy and Elgiva, and Sir Everard; two Tales, by the Rev. Robert Bland.* 12mo. 194 pp. Longman, Hurſt, Rees, and Orme. 1808.

MR. Bland, the ingenious author of theſe poems, obtained conſiderable credit with us, and, as it ſhould ſeem, with the public, by his tranſlations from the Greek Anthology, (then anonymous) of which ſee an account in the Britiſh Critic, vol. xxviii. p. 275. His original intention was to have publiſhed a collection of tales in verſe, but as he juſtly obſerves, the ſucceſs of authorſhip is doubtful, and general opinion can ſeldom be anticipated by that of private friendſhip, he has for the preſent printed two only as the forerunners of others, if theſe ſhall experience a gracious reception. We think that he may venture to purſue his original plan to its accompliſhment, for he certainly poſſeſſes a great ſhare of true poetical feeling and ability. We have read theſe two poems with real gratification, and have no heſitation in promiſing the lovers of poetry, that they will here meet with ſome very beautiful paſſages, and two very intereſting and ſpirited compoſitions.

The firſt is a melancholy tale founded on a portion of Saxon hiſtory, in this the epithalamium, or the marriage of Edwy and Elgiva, is extremely melodious, containing ſome beautiful paſſages, which denote that the author had in his recollection that elegant ode of Johannes Secundus,

Hora ſuavicula et voluptuoſa, &c.

That our commendation of Mr. Bland's poetical taſte and talent is not overcharged, will ſufficiently appear from the following animated deſcription of the Daniſh hoſt, and the preparation for a human ſacrifice to propitiate the God of War.

" Then firſt the pagan war-note ſtruck their ear
Beneath the brow of giant Unniſterre,
Were cruel Harfagar had made a ſtand
And barr'd the paſſage with his Daniſh band.
Savage the hoſt—upon their mailed coats
Their blood-red hair in braids fantaſtic floats,
Chains on their ſinewy necks the warriors hung,
And on their arms to war and labour ſtrung
Bracelets of gold, of rude magnificence,
Their oath in peace, in battle their defence.
Fierce was the din: the trumpets bray aloud,
The javelins *darkle* in an iron cloud;

With equal haſte the rival ſquadrons rage,
And ſword to ſword, and ſpear to ſpear engage;
Plumes, glaives, and morions ſtrew the deadly ſpace,
And ſtill they grapple in a fierce embrace,
While as they ſcatter death and havoc wild
Forth from the eaſt the merry morning ſmil'd
On the ſad field and waters of Lodore
That ſwell'd with Pagan and with Chriſtian gore.
But now the fainting hoſt of Cumbria fly
With rites profane to ſooth each deity;
For this, repulſ'd, the battle they forſake,
And ſtrive to reach their temple on the lake,
Where Chriſtian men on diſmal altars bled,
Sacred to powers abhorr'd, and nam'd with dread.

" A green iſle riſes pleaſant to the gaze
From a ſmooth lake, where now in happier days
The weary fiſherman unfurls his ſail,
Truſting his little ſhallop to the gale,
Till eve invites him to the quiet ſhore,
Abode of peace, but terrible before
From Odin's fane, and dreadful ſacrifice
Of human victims to the' offended ſkies.
Hither in throngs the Pagan prieſts advance
With yells and hymns of barbarous diſſonance,
To pleaſe the God ſevere; and low incline
Their impious heads before his lofty ſhrine.
Livid with chains ten youths before it ſtood,
To glut with Engliſh gore the power of blood,
Where, built of ſkulls, a dreadful altar roſe,
And bones, the remnant of their Chriſtian foes.
Ten noble maids at Freya's idol kneel,
And pale and ſilent wait the coming ſteel,
Prepar'd to ſtain their boſoms' ivory charm,
But late with hopeful love and ſweeteſt promiſe warm.
And while the miniſters of ſlaughter lave
Their bloody veſſels in the Derwent wave,
And knives for dreadful ſacrifice prepare,
Thus to the god of arms aroſe their prayer:

" 'God of the brave! that look'ſt on things below
From thy bleak throne on Skiddaw's gloomy brow,
Great king! of power to ope Valhalla's door
Thro' clang of bucklers fought, and bath of gore,
Revive thy wolves of carnage when they fail,
When thick and dark deſcends the battle's hail.
So ſhall no mercy at our hands be known,
No woman's feeling for the captive's groan,
But where our hoſt thy ſable raven bears,
Shall ſtream the widow's and the orphan's tears.

Panic

Panic in front, and all our march behind
Blank dreariness, and wailings in the wind,
Shall make the visit of our bloody wars
More dread than pestilence from baleful stars.
Age, Youth, and Beauty shall unpitied fall,
And one o'erwhelming ruin bury all.'

"Thus while they hymn'd and pray'd, the warrior crowd
Thrice to the spirit of the mountain bow'd,
Clanking their arms, and, burning to destroy
Their blooming victims, breath'd a horrid joy.
But ere the gory orgies they began,
The victors press'd with Edwy at their van;
Thro' all their temple gleam'd the Saxon spear,
And plumed standards hover'd in the rear,
Strong and more strong the conqu'ring press increas'd,
Bear down the god, and interrupt the feast." P. 22.

The second tale, of Sir Everard, has perhaps more fancy and invention, and is of more pleasing termination. Some notes are added, in part illustrative, and partly introduced as a vehicle for some well executed translations from the Greek, in particular of Admetus's farewell to Alcestis, and the noble soliloquy of Electra on taking the urn of Orestes in her hand. If we say that we prefer the author's poetry to his prose, we only mean that he seems to have cultivated the one talent rather than the other; but the following passage seems rather paradoxical, and indeed is not to us perfectly intelligible.

"Such descriptions, if put into the hands of our youth, might tend to extinguish that cold and calculating selfishness, that artful and venomous malignity which are gaining daily strength in this nation; verging, as it is, nearer and nearer to the two evils, Commerce and Methodism. For the cause of morality, they would do more than twenty treatises of ethics (which are now held in such high esteem), with all their vapid definitions of right and wrong, and their abortive endeavours at reducing to a form, or term of expression, that which defies definition, and reigns sensibly, though undefined, in the breast of every man who has the hardihood to question his own motives for action." P. 162.

There is surely something very singular, in thus joining commerce and methodism, as equal and similar evils. We shall be very happy to see more of Mr. Bland's tales, and perhaps their impression will not be diminished by his occasionally diversifying the metre.

ART. XIII. *An Enquiry into the Seat and Nature of Fever; as deducible from the Phenomena, Cauſes, and Conſequences of the Diſeaſe, the Effects and Remedies, and the Appearances on Diſſection. In two Parts. Part the Firſt, containing the general Doctrine of Fever. By Henry Clutterbuck, M.D. Member of the Royal College of Phyſicians, London.* 8vo. 440 pp. 9s. Booſey, &c. 1807.

UNDISMAYED by the difficulties which unavoidably meet every enquiry into the nature of fever, the preſent writer advances to the charge fortified with perſeverance, and armed with conſiderable erudition. Like an able general, he has anticipated oppoſition, and ſent out pioneers to clear the way, that his main force may be brought up without obſtruction. In the firſt chapter, the laws of the ſyſtem in health, and the nature of diſeaſe are conſpicuouſly explained; though it is not without much ingenuity that they are adapted to ſupport ſome opinions detailed in a ſubſequent part of the work. Thus the author, having to eſtabliſh that fever is a *local diſeaſe*, conſiſting in inflammation, and that its ſeat is the brain, ſcarcely names the nervous ſyſtem as being ſubject to morbid change; and altogether overlooks its general and direct influence upon the conſtitution: while he conſiders "the vaſcular ſyſtem, including arteries, veins, and abſorbents, as the principal agent by which all the great changes, natural as well as morbid, that take place in the living body, are brought about." In the third ſection he advances a ſtep further, and the uſual diviſion of diſeaſes into general or univerſal, and local, is deemed incorrect; all diſeaſes being regarded as local in their origin, or affections of ſome particular parts or organs, and never of the entire ſyſtem. The author is ſufficiently aware, that this is in direct oppoſition to generally received opinion, and contrary to the higheſt medical authority. It is a point of the utmoſt moment, not ſo much from its affecting the theory of diſeaſes, as by its influencing the practice of cure: and we do think that Dr. Clutterbuck, in juſtice to himſelf, and to thoſe who may embrace his opinions, ſhould have advanced ſome ſtronger proofs of his aſſertion than he has thought proper to adduce. He has, indeed, referred the reader to a ſubſequent part of his work for proofs, that the febres and exanthemata are local diſeaſes, but our ſearch for them was in vain. The failure of eſtabliſhing this point is unfortunate, becauſe it is evidently aſſumed as a propoſition, which being admitted, might facilitate

litate the concluſion arrived at in the next chapter; that the primary ſeat of fever is the brain; and its phenomena dependent on *inflammation* of that organ.

The author next enumerates the ſymptoms of fevers in general, as deſcribed by Dr. Fordyce; of the ſlow nervous fever, or *typhus mitior*, and of the putrid, malignant, and petechial fevers, and plague, by Drs. Huxham, Lind, De Mertens, &c. &c. From all which it is inferred, "that fevers of all deſcriptions, from the low nervous fever, to the plague itſelf, are characterized by the ſame eſſential ſymptoms, differing only in degree. Theſe ſymptoms," he adds, "may all, as it appears to me, be referred without difficulty to a topical morbid affection of the brain as its ſource; as will be ſeen by tracing their relation to the particular functions of this organ." Proceeding with this inveſtigation, the author ably deſcribes the derangement of the animal functions, which accompanies every ſtage of fever, and after ſome intereſting practical obſervations, concludes "that the *animal* functions, as they have been called, to wit, ſenſation and voluntary motion, and likewiſe the powers of the mind, all of which depend immediately on the brain, and vary with every variation in the ſtate of this, are conſtantly and greatly deranged in every caſe of proper fever." The vital functions, reſpiration and the circulation of the blood are ſtated to be affected in a ſecondary way, only in conſequence of their connection with, and dependence on the brain. The author, however, does not regard increaſed action of the vaſcular ſyſtem as a neceſſary ſymptom of fever. He quotes ſeveral writers to prove, that in ſome fevers the pulſe is even ſlower than natural, and that "in a *great many* others, and thoſe often of the moſt malignamt character, it ſcarcely varies from the healthy ſtandard." Here we think Dr. C. has been induſtrious in ſearching for anomalous ſymptoms, which are always to be found in the written hiſtories of diſeaſes; whilſt, if he had ſtated his own experience, we have no heſitation in aſſuming, that it would have been in favour of increaſed action of the vaſcular ſyſtem, being one of the moſt general and univerſal ſymptoms of fever; and its oppoſite ſtate of diminiſhed action, or fever with the pulſe ſlower than in health, a moſt unuſual phenomenon.

The *natural functions* are next ſhown to be only ſecondarily affected; and the ſtate of the ſtomach is particularly conſidered. The author contends, that no affection of the ſtomach *per ſe* could occaſion ſuch ſymptoms as head-ach or vertigo, nor conſtitute the immediate cauſe of apoplexy or palſy: all theſe are manifeſtly affections of the brain and its functions."

functions." Admitting this, it by no means follows, that the diſordered functions of the ſtomach in fever depend on the diſordered ſtate of the brain; yet the author apprehends this to be the caſe, though he has the candour to ſtate, that the derangement of the ſtomach takes place from the very firſt attack of fever; even as ſoon as the affection of the head. We have often, indeed generally, obſerved the latter ſucceed the former; and inflammation of the brain is not ſo ſlight an affection, as to eſcape the feeling of the patient, if it does the obſervation of the practitioner. We regard the circumſtance of the affection of the ſtomach preceding that of the head, as an inſurmountable objection to the author's theory.

The *petechiæ*, *maculæ*, and *vibices*, which accompany malignant fevers, are attributed "to a torpid or nearly paralytic ſtate of the extreme veſſels, in conſequence of which the blood ſtagnates in their extremities, or is poured out into the cellular membrane adjoining. This torpor indicates a vitiated ſtate of the nervous power."

The doctrine of the ſeat of fever, being in the brain, is extended to the "exanthemata, or eruptive fevers, and to ſuch as are attended with ſpecific inflammation of certain parts, as *Cynanche maligna*, *parotidæa*, *and perhaps others.*" We are aware that this is a neceſſary conſequence of a preceding propoſition; and we are alſo aware that it is ſtrongly againſt the hypotheſis; for in ſome of the exanthemata, and other febrile complaints with local affections, as ſmall pox, meaſles, ſcarlatina, &c. though fever precede; the affection of the head is often extremely ſlight, and in ſome inſtances not preſent at all; ſurely no man, unleſs utterly blinded by partiality to ſome hypothetical opinion, could for a moment ſuppoſe theſe to be the caſes of *inflammation of the brain.*

Among the remote cauſes of fever, beſides the different contagions and miaſmata, irritation of various kinds, mental as well as bodily, is enumerated. In conſidering prediſpoſition to fever, the author obſerves, "*It has been ſaid*, that idiots, maniacs, negroes, very old people, and likewiſe newborn infants are leſs liable to fever than others; and that brutes never labour under proper fever:" and without inveſtigating theſe vague aſſertions, he proceeds to account for the circumſtance, and convert it in favour of his own peculiar notions, on the ſuppoſition, that in theſe caſes there is a morbid condition of the brain; or a general want of ſenſibility which renders the ſyſtem inſuſceptible of fever.

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In the third chapter, the nature of febrile action is conſidered. The analogy between the phenomena of fever and thoſe of inflammation generally is made apparent. In both, there is preternatural heat; pain, and throbbing in the head; increaſed ſenſibility; furred tongue; and both are preceded and uſhered in by ſimilar ſymptoms. Blood taken from patients in fever often exhibits the ſame appearances, as that drawn from thoſe who are affected with inflammation. The exciting cauſes of both are frequently of a ſimilar nature; and much ingenious reaſoning is employed in ſupport of their immediately acting upon the brain. The alternation of fever with inflammation is obſerved to be frequent; and the means of cure are ſhown to be ſimilar. From all that has been advanced, the author concludes, that he has eſtabliſhed the probability that "fever conſiſts in an inflammatory action going on in the veſſels of the brain; in other words, that it is nothing more nor leſs than a ſpecies of *phrenitis*, or topical inflammation of this organ." In ſupport of this opinion, he next conſiders the ſymptoms, cauſes, and treatment of the two affections, again preferring written authority to his own experience; and in a long ſection, through which our limits do not permit us to accompany him, he compares the ſymptoms of *phrenitis* with thoſe of fever, endeavouring to eſtabliſh, by numerous extracts from the writings of Galen, Hippocrates, and later authors, that theſe two diſeaſes are in their nature identical, being merely modifications of the ſame topical affection.

The appearances on diſſection are afterwards detailed, and ſeveral pages are devoted to prove, that we are not acquainted with the natural ſtate of the brain, and conſequently cannot accurately diſtinguiſh the morbid changes which it undergoes from diſeaſe. Anatomical teachers are ſtated to demonſtrate to their pupils, as being ſound, brains which are actually diſeaſed; the brains of patients, who have died in fever, are ſeldom or never examined after death, with a view to learn the conſequences of the diſeaſe, while the brains of ſuch patients are exhibited in diſſecting rooms without the diſeaſed appearance being noticed; and laſtly, the ſtructure of the brain is very liable to be altered by the readineſs with which it is ſubjected to putrefaction. Hence it is inferred, that our acquaintance with the brain in a ſound ſtate, being fallacious, we can know little of the morbid changes of ſtructure to which it is liable. In anſwer to this we ſhall merely obſerve, that though there may be ſome ignorant profeſſors of anatomy, (a circumſtance not common in this age and country) and ſome brains not in a proper

ſtate for diſſection, or where the hiſtory of the caſe cannot be known; it by no means follows, that the ſkilful anatomiſt is not aware of the general and particular appearances which occur when the brain *really* has been inflamed; and if theſe do not occur in all caſes of fever; or if other organs, beſides the brain, are as frequently found to have ſuffered from inflammation; we ſhould rather infer, that inflammation of the brain is very rare, and not eſſential to fever. The author himſelf informs us, that in ſome inſtances, patients affected with fever have recovered their faculties and mental poſſeſſion, in a remarkable degree, a little while before death; now experience ſufficiently demonſtrates, that the powers of the mind depend upon the due organization of the brain; this muſt be deſtroyed if the inflammation is ſo active as to occaſion death; and being deſtroyed, we are at a loſs to conceive how the functions of the brain are ſo ſpeedily reſtored. We agree with Dr. C. when he ſtates, that "although viſible leſion of ſtructure in the brain from inflammation be neither a neceſſary nor a conſtant effect of fever, yet it is too frequent an occurrence, to allow us to conſider it as merely accidental; while the ſigns of diſordered vaſcular action, *tending* to diſorganization, are never wanting." But theſe, in every inſtance of fever, we regard as ſecondary effects, induced by the increaſed action of the whole vaſcular ſyſtem, in a delicate and ſenſible organ.

In the ſucceeding ſection, the author has gleaned thirty-ſeven pages on the nature of fever, from the writings of the Arabian, Greek, and Latin Phyſicians; many hard names are quoted, and many fooliſh opinions, long ſince conſigned to oblivion by all judicious men, are again brought to light; whether to demonſtrate the author's extenſive reading, or by their abſurdity to render his own hypotheſis more tolerable, we cannot diſcover. With leſs difficulty, we think, he might have quoted as many equally reſpectable authorities in direct oppoſition to his doctrine.

We would gladly follow the author in his obſervations on the cure of fever, but, as it would require too much detail, muſt refer to the work itſelf, a principal part of which is devoted to this important ſubject. Upon the whole, we regard this as an able and learned production; if it will not convince, it is at leaſt calculated to promote enquiry; and though the author appears to be decidedly a believer in the doctrine he has advanced (which is not always the caſe with medical writers) he has diſplayed much caution, temperance, and candour in his inveſtigation; and notwithſtanding our difference of opinion, which we have thought it our duty to

ſtate,

ſtate, we have great pleaſure in recommending this work to general peruſal, as containing much valuable information unmixed with frivolous remarks, and unſullied by abuſive reflections on preceding writers.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Legendary Tales. By Eaglesfield Smith.* 12mo. 139 pp. 4s. Longman, &c. 1806.

No arts of book-making have been employed to introduce, or ſet off, theſe little Poems. There is neither preface, advertiſement, introduction of any kind, nor even a ſingle note. This looks like the confidence of genius; yet it is a confidence not well founded. For, either the author, aiming at ſimplicity, carries it beyond its juſt bounds; or he wants the ſkill to give a proper poliſh to his language. The tales are five in number, namely, 1. Hartfield and Alcmena. 2. Morcar and Elfina. P. 31. 3. Hoder and Heda. P. 57. 4. Birtha. P. 87. 5. William and Ellen. P. 111. The laſt of theſe is founded on a tale traditional in Scotland, and the ſubject of an old ballad. Birtha, in all the firſt part of the narrative, has a ſtrong reſemblance to the Lënora of Burger. They all are decorated with the machinery of ghoſts, and other præternatural appearances. The following ſpecimen will illuſtrate our opinion of the author's ſtyle, while at the ſame time we are inclined to think that he has powers which deſerve cultivation.

" Pale fear thrill'd thro' his manly breaſt;
In every limb he ſhook;
But ah! his true love was not there,
And frantic grew his look.
He rais'd his voice through the dark night,
And call'd his true love's name;
But nought was heard thro' the wild bounds,
Save echo back again.
The bleak wind whiſtled thro' the hall
That uſed to ſhine ſo bright,
Where now a ſcene of carnage wild,
Gleam'd humid through the night.
He ſought her here, he ſought her there,
Thro' hut and hovel too:
He ſought her through both wood and wild,
But all it would not do.

He ſought her through the country's bounds
All frantic and forlorn,
And with deſpair lay down at night,
And with her roſe at morn." P. 40.

We ſhall be glad to hail this poet again, if he will cultivate ſomething of a more poliſhed ſtyle. He ſeems by no means deficient in imagination, which, when well regulated, is doubtleſs an excellent ingredient in the poetic character.

ART. 15. *Poetical Recreations. By Anthony Harriſon.* Crown 8vo. Two Volumes. 12s. Faulder. 1806.

This author is one of the few who conceive a juſt idea of the tribunal before which he is brought by publication. "All attempts," he ſays, "to conciliate the ſmiles or avert the frowns of criticiſm by prefatory courteſy or deprecation, are futile, impertinent, and vain:" becauſe, as he adds, in allegorical terms, on the merits of his productions, not on his apologies, muſt their fate depend. He gives us, in a few ſhort hints, a clear inſight into his own ſituation. Firſt, from his motto:

"A CLERK foredoom'd his Father's ſoul to croſs,
Who pens a ſtanza when he ſhould engroſs."

Then by a number of legal terms, interwoven in his firſt poem, (p. 17.) and laſtly by a ſhort note at the end of that poem. From all which it may be collected, that having been bred to the law, and being depreſſed by ſickneſs or misfortune, he had recourſe to poety for recreation, and having found it, preſents the reſult to the public. It appears alſo, that he is a Cumberland man. His effuſions are very various, and by no means deſerving of that caſtigation which he ſeems in ſome degree to apprehend. Whether he will hereafter rank as an Engliſh poet, cannot ſo ſoon be determined; but he may ſafely be claſſed among thoſe who have no mean talent for compoſition, nor are deficient in imagination or taſte. The following well-deſerved compliment to a female poet of eminence, will form an appropriate ſpecimen of the writer's powers. The tragic Muſe ſpeaks.

"But ſince Britannia's vitiated taſte
Leaves the rich lawn, to batten on the waſte,
Since Otway's and my Shakeſpeare's flow'rs ſublime,
Bow to exotics of Germania's clime;
And where my Garrick charm'd th' attentive ear,
Stuff'd elephants and dancing dogs appear;
Sick of the ſcene, I now my light conceal;
And, bluſhing, hide the ray 'twere uſeleſs to reveal.

"Yet I exempt from general diſpraiſe
The late effuſions of a maiden's lays:

Too

Too long to man I partially aſſign'd
To paint the fervid paſſions of the mind;
As tho' the ſtrong emotions of the breaſt
By tender woman could not be expreſs'd,
Lo! Baillie's hand now ſtrikes my mournful lyre;
Bleſt with a ſplendid beam of Shakeſpeare's hallow'd fire."

Vol. 1. p. 85.

He continues to expatiate on the peculiar merits of Miſs Baillie's writings. We cannot attempt to give ſamples of the various ſtyles in which this author has written; but we recommend his volumes, as what he calls them, "Poetical Recreations."

LAW.

ART. 16. *The Conſtable's Aſſiſtant; being a Compendium of the Duties and Powers of Conſtables and other Peace Officers; chiefly as they relate to the apprehending of Offenders, and laying Informations before Magiſtrates. By the Society for the Suppreſſion of Vice.* 8vo. 48 pp. 1s. Rivingtons, &c. &c. 1808.

This appears to be an extremely uſeful manual for a peace officer; and the committee have done very wiſely in prefixing to it a critique, which, as it bears the name of a very eminent counſel, muſt have more effect than any anonymous opinion. We ſhall therefore copy it.

"Mr. CONST's Opinion on this Work."

"On my firſt peruſal of this compendium, it occurred to me that the material part might be given in a ſmaller compaſs, and I flattered myſelf that I could ſo compreſs it; but failing in the attempt, I have again reſtored it to its firſt ſhape: for I found that whatever I cut out, made ſome other part defective, for want of the context. If therefore I have not improved it, I ſatisfy myſelf that I have not deteriorated it; ſince, with few alterations, and thoſe trifling ones, I return it with perfect approbation, for the purpoſe for which it was prepared. It contains ſufficient inſtruction for the Peace Officer, to act with advantage to the community, and with ſafety to himſelf: his duty is ſtrongly and clearly marked; and if he acts in conformity to the directions herein contained, it muſt materially tend to the improvement of the morals, and conſequently to the ultimate comfort of thoſe, who may be affected by the coercion it promotes."

"Pump Court, Temple, "FR'. CONST."
June the 15th, 1807."

After ſuch an account, there cannot, we think, be any doubt reſpecting the merit and utility of the tract.

POLITICS.

ART. 17. *The Red Book; or, the Government of Francis the First, Emperor of the Engliſh, King of the Scotch and Iriſh, &c. &c. &c. A Dream. By Caſſandre Non-Reveur.* 8vo. 76 pp. 2s. 6d. J. J. Stockdale. 1807.

Under the form of a Dream this author very juſtly, in our opinion, predicts the fate of Britain and its dependencies in the event of a certain baronet and his aſſociates ſucceeding in exciting a general inſurrection, the only object to which their proceedings ſeem to tend, and the only means by which ſuch a junto could obtain power. —He firſt repreſents the general maſſacre and devaſtation that muſt accompany ſuch a revolution, and the conſequent ſubjugation of our country to the tyrant of the continent, which muſt enſue. The Britiſh navy and army (he ſtates, with great probability), would be ſo torn by internal factions, and become ſo mutinous and diſaffected for want of pay and proviſions, as to oppoſe little, if any reſiſtance to the numerous invading hordes of France; of which theſe iſlands, after experiencing all the horrors of invaſion and plunder, would become in effect a province. This author's object is manifeſtly to warn the people againſt the arts of demagogues; a deſign which has our warmeſt praiſe. Nor is the execution of it contemptible. The names, however, which he has choſen for his heroes, (*Francis Brutulus, Brutus Bobheart*, &c.) do not appear to us to be happily deviſed.

ART. 18. *Church, King, and Conſtitution; a Dialogue between Mr. John Bull and Mr. Simon Weathercock. Second Edition.* 8vo. 20 pp. 6d. Hereford printed. Rivingtons, &c. London. 1807.

After ſo many pictures of John Bull and his ſentiments, this is one which muſt ſtill be contemplated with pleaſure. The worthy Engliſhman ſtates briefly, but clearly, to a wavering neighbour, his reaſons for having a warm attachment to CHURCH, KING, and CONSTITUTION. The warmth of his ſentiments, reſpecting the ſecond of theſe great objects, is particularly pleaſing to us, becauſe it ſpeaks not only our own feelings, but thoſe, we are perſuaded, of a very large majority of the people.

"*Bull.* Ah! Simon, Simon, can you want to be told any thing about the King? Every mouth you know, that ſpeaks truth, is full of his praiſes. I am ſure I cannot utter a thouſandth part of his goodneſs, and ſhall never ſatisfy myſelf if I attempt it. I have felt ſo much for him, within this laſt month, and thought ſo much about him,—that all my thoughts and words ſeem to be got into my heart, and ready to burſt it with ſwellings of honour, admiration, gratitude!" P. 8.

When

When ſuch ſentiments are the reſult not of flattery but of truth, and almoſt of univerſal feeling, how glorious is it for the Object of them. The reſt of this *Bullite* tract is as ſound and juſt as the above ſpecimen. What can we ſay more?

ART. 19. *Peace without Diſhonour. War without Hope. An Argument againſt War with Great Britain. Recently publiſhed at Boſton. By an American Farmer.* 8vo. 43 pp. Butterworth. 1807.

The object of this ſpirited, and (in our opinion) truly patriotic tract, is to convince the author's countrymen, the Americans, of the injuſtice, as well as the impolicy, of going to war with Great Britain, on account of the affair between the Leopard and the Cheſapeake. This writer very properly diſtinguiſhes between the ſuppoſed claim to *ſearch* ſhips of war for deſerters in general, (a claim which the Britiſh government has never, we believe, aſſerted) and the ſpecific demand of deſerters known to have been enliſted, and to be harboured on board of American ſhips. He then very perſpicuouſly details the facts of the caſe, which had been greatly miſrepreſented in America, and which, he ſhows, were miſtated even in the proclamation of Preſident Jefferſon. It appears from this ſtatement, that five Britiſh ſeamen, four of whom were natural born ſubjects of Britain, roſe upon the officer under whom they were employed, threatened to murder him, and made off with a boat belonging to the ſhip, to the American ſhore, where they landed. The very next day, they were enliſted as part of the crew of the Cheſapeake; the day following their Captain (Lord James Townſend) demanded theſe men of the recruiting officer of the Cheſapeake, pledging his word, that they were his ſailors; and that the Britiſh government had a property in their ſervices, but received an evaſive anſwer; and the men were not delivered up, nor diſcharged. Applications were then made by the Britiſh Conſul to the Mayor of Norfolk (in Virginia) and by the Britiſh miniſter to the American government, but without effect. Theſe men continued on board the Cheſapeake till the ſhip ſailed down the river, when four of them deſerted. The fifth, Jenkin Ratford, remained on board till after the laſt demand made by Captain Humphreys; to which demand Captain Barron replied, that *he knew of no ſuch men* as Captain Humphreys deſcribed. After the action Ratford was found hid in the coal-hole of the Cheſapeake, and has ſince been tried, found guilty of mutiny, and executed. Theſe previous demands and refuſals, occaſioned the order of Admiral Berkeley to ſearch for the deſerters alluded to; on the circumſtances attending the execution of which, this writer remarks, 1ſt. That it would not have been beneath the dignity of Captain Barron to have ſtated the caſe *truly* to Captain Humphreys, and delivered up the only man of thoſe demanded who remained on board;—2dly. That nothing in the anſwer of Captain

B. is an excuſe for not delivering up Jenkin Ratford, then on board the Cheſapeake;—3dly. The author condemns the meanneſs of the American papers, in repreſenting the attack as cowardly and aſſaſſin-like, as the American frigate was nearly or quite equal in ſtrength to the Britiſh man of war, and is proved to have been fully prepared.

The author goes on to diſprove the Preſident's aſſertion, that "the ſeamen demanded had been previouſly aſcertained to be native citizens of the United States," and ſhows that *all the ſeamen demanded* were native *Britiſh ſeamen*, and conſequently that "all this exaggerated criminality falls to the ground." The caſe of the other deſerters not demanded, but found on board the Cheſapeake, is then fully, and we think ſatisfactorily, diſcuſſed; although the author ſhows it forms no part of the real queſtion. He then examines the principles of the law of nations on this ſubject, in order to aſcertain whether, or not, the American government was in good faith obliged to give up theſe deſerters?—The authorities of Grotius, Puffendorf, Burlamaqui and Vattel, and particularly Grotius, are cited to ſhow that the ſubjects of any ſtate, though not in public employ, cannot expatriate themſelves *in time of war*. "How much ſtronger," he adds, "is the principle when applied to perſons in public employ, bound by an expreſs agreement, obliged by having received the public money for their ſervices, and on whoſe fidelity the exiſtence of the nation more immediately depends."—"If," he adds, "it be the higheſt crime, and one of the greateſt injuries a ſubject can do to his country, to deſert its ſervice, can it be neceſſary to prove that it is unlawful for a friendly nation to receive, encourage, enliſt, and defend by force ſuch *deſerters?*" The author proceeds to anſwer thoſe who admit that the practice of enliſting Britiſh deſerters is a violation of neutrality, but contend that, although the government might have waged war for the detention of them, their officers had no ſuch right. This allegation is, in our opinion, fully refuted by ſtrong and ingenious arguments, which our limits will not permit us to detail.

The expediency of a war with Great Britain is next examined, and the probable gain and loſs eſtimated. "If we ſucceed," ſays the writer, "we gain the right to cover a few Britiſh ſeamen whom we do not want, but we hazard our lives, our liberties, our government. We do not *hazard* our property; that, together with our neutral advantages, will *inevitably* go to enrich our enemy." He truly aſſerts that Great Britain does not claim the right of ſearching *ſhips of war* (as pretended), and that "the caſe of the Cheſapeake was not grounded upon it: it was a *reprizal* for a wrong done by the Americans." The little probability that any important advantage could be obtained by a war is forcibly pointed out, and the diſtreſs and ruin likely to enſue to the commerce, finances, and agriculture, of America, ſtrongly depicted in the remainder of this tract; of which, we truſt,

truſt, ſufficient has been ſaid by us to evince, that, while the author maintains the *cauſe* of this country, he conſults the beſt intereſts of his own.

ART. 20. *Information and Remarks on the Preſent State of the Debtor and Creditor Laws. By a Barriſter.* 8vo. 138 pp. Symonds. 1808.

The important and difficult ſubject of impriſonment for debt is here conſidered, very fully and elaborately, under the ſeveral heads of 1ſt. Arreſt and Bail. 2dly. Of Pleadings, Judgments, Writs of Error and Executions. 3dly. Of the Bankrupt Laws. 4thly. Contempts of Court and Attachments in Equity. 5thly. Of Crown Debtors and Damages for Adultery, Aſſault, Defamation and other Perſonal Injuries. 6thly. Of Priſons and Priſoners generally; and the Ends of Impriſonment for Debt. 7thly. On the Inefficacy of partial Inſolvent Acts; and propoſed Outlines of a more general Remedy, conſiſtent with Public Juſtice and Individual Right.

On theſe topics the author diſplays conſiderable information, and appears to be actuated by ſincere benevolence. His remarks, however, as they could not be expected to have much novelty, ſhould have been compreſſed into a much ſmaller compaſs; which might eaſily have been done by carefully avoiding repetitions. He inſiſts, as many have inſiſted before him, that, while the effect of our laws is the oppreſſion and ruin of many well-meaning but unfortunate debtors, they allow in many caſes a diſhoneſt debtor to hold his creditors at defiance, and waſte in luxurious indulgence (which even in a priſon may be had for money) the property which ought to be applied in ſatisfaction of his debts. We are inclined to think that the latter of theſe caſes is more frequent than the former, or at leaſt that the creditor is moſt often the ſubject of pity. No ſafe or adequate remedy, however, has yet been found for either of theſe inconveniences, although the ſubject has been frequently brought before Parliament, and conſidered by ſome of the ableſt men in the kingdom. We would not, nevertheleſs, diſcourage the well-intended efforts of this writer; and recommend the peruſal of his work to thoſe reſpectable perſonages who meditate a reform in that branch of our laws. For he who labours diligently on any ſubject, ſeldom labours wholly in vain.

ART. 21. *The Policy of the Blockading Syſtem Refuted, with Obſervations on the Preſent Stage of the War! In a Letter to a Friend.* 8vo. 48 pp. 2s. 6d. Wilſon. 1807.

In the preface to this pamphlet, the reader is ſolicited, as a favour, to baniſh *prejudice* from his mind under any and every

form.

form. Whether ſuch a *favour* was ever conferred by the reader of a political tract on the author of it, may be juſtly doubted: for what Engliſhman, of any feeling or ſpirit, has not his political prejudices: ſome perhaps erroneous, others highly laudable, and which, we will venture to ſay, ought not to be laid aſide. There is one prejudice indeed, in many Britiſh breaſts, (as we hope), of an inveterate kind; which muſt be eradicated before we can liſten with patience to ſome of the doctrines and aſſertions of this author, namely, "THE LOVE OF OUR COUNTRY." He begins by calling, without proof, the expedition to Copenhagen "an unjuſt aggreſſion," and alludes to ſome prophecy of his own, reſpecting "that ungenerous meaſure (as he terms it) the expoſition of which prophecy would, we believe, puzzle the moſt ingenious interpreter. Another prophecy of this writer is ſomewhat more intelligible, viz. that Bonaparte will compel us to reſtore the Daniſh fleet. To this we may, in the true ſpirit of old Engliſh *prejudice*, anſwer, "Never while Britain remains unconquered." But what ſhall we ſay to that writer, who ſpeaks of that expedition as "throwing up the cap of defiance, not only to Denmark, but to *Sweden*, (our ally then and to the preſent moment.) *Norway* (with whoſe ſovereign the king of *Denmark* is not likely to diſagree) Ruſſia and Pruſſia; the two laſt of which powers had previouſly (though perhaps unwillingly) confederated with Bonaparte for our humiliation, if not our ruin. The few accidents (conſidering the vaſt number and variety of ſhips compoſing the fleet, and the tempeſtuous ſeaſon of the year) which occurred on the return of the expedition, are compared by this author to the deſtruction of the Spaniſh armada deſtined for the invaſion of England!!! May we not requeſt of this writer to ſearch his own mind before he talks of *prejudices?*

It is impoſſible, however, to follow this author through all his opinions and ſpeculations, which embrace moſt of the political queſtions lately agitated. He is, of courſe, for what is ſo improperly termed *Catholic emancipation*, and gravely repreſents that body, to whom ſo many indulgences have been progreſſively granted, as *oppreſſed!* He rejoices, and ſeems to think his country rejoiced, at the diſgraceful and lamentable ſcenes which accompanied the treaties of Tilſit, and ſeems quite diſappointed that England did not haſten to ſanction the humiliating article relating to her. His attempts at reaſoning on the orders in council (the profeſſed object of the work) are ſo weak in themſelves, and intermixed with ſo much buffoonery, that they deſerve little notice. One groſs miſrepreſentation pervades them. The laſt order of Bonaparte, endeavouring to retaliate (if we may ſo expreſs it) upon our retaliation, is repreſented as the firſt; which firſt order *did* prohibit all trade of neutrals to England, expreſsly declaring the Britiſh iſlands in a ſtate of blockade. Whether this order was, or was not, rigidly enforced as to

American ſhips, is not the queſtion. It remains unrepealed, and has been, generally ſpeaking, enforced. The hardſhip on America conſtitutes the chief objection of this writer. But to whom is that hardſhip to be aſcribed? To the power who made the firſt aggreſſion on neutrality? or to that which only repelled it, by a juſt retaliation on the aggreſſor?

MEDICINE.

ART. 22. *Obſervations on the Application of Lunar Cauſtic to Stricture in the Urethra and Œſophagus. By M. W. Andrews, M. D. Member of the Royal College of Surgeons, London; late Army Surgeon, and now Phyſician at Madeira.* 8vo. 185 pp. 5s. 6d. Callow. 1807.

The valuable work on Strictures, publiſhed by Mr. Home a few years ago, in which he ſhowed the extraordinary ſucceſs to be obtained by cauſtic bougies, naturally excited ſeveral viruſent attacks. Dr. Andrews has here, in a very gentlemanlike ſtile, reprehended Mr. Home's antagoniſts for their ſcurrility; and both by arguments and caſes repelled their objections.

The bougie, armed with lunar cauſtic, is already employed by moſt of our eminent ſurgeons; and is very juſtly conſidered as one of the moſt important improvements in modern ſurgery. But it is an inſtrument which ought only to be employed by thoſe poſſeſſed of anatomical knowledge, and who are ſkilled in aſſuaging all the diſtreſſing ſymptoms incident to Strictures.

There is of courſe no method of treating this diſeaſe, which is infallible; and the uncandid, as uſual, ſtate the want of ſucceſs in deplorable caſes, as a motive for rejecting the whole plan. Dr. Andrews has very ably refuted theſe partial objections; and he has narrated, with candour and perſpicuity, a number of caſes juſtifying this new practice. He not only ſhows the good effects which are often quickly obtained by means of the armed bougie, but likewiſe points out the remedies to be employed, for ſubduing the untoward ſymptoms which ſometimes attend this formidable diſeaſe.

The cauſes which he aſſigns for ſtrictures are principally two, inflammation and debility. That inflammation is a cauſe, no one will queſtion; but we confeſs ourſelves at a loſs to conceive how debility, either local or general, ſhould occaſion a ſtricture. There is no doubt that the debilitated are more liable to this, as well as many other diſeaſes, than the robuſt: but this is not ſufficient grounds to conſtitute a cauſe. To eſtabliſh that, it is requiſite to ſhow what it is that occaſions the contraction or diminution of the canal of the urethra at particular points. Medical writers certainly indulge too much in conjectures, and

do

do not guard their imaginations with a due portion of philoſophical caution. And though the diſcovering of cauſes is often the moſt difficult part of their buſineſs, they frequently beſtow upon it the leaſt portion of their attention.

We regret likewiſe that Dr. Andrews has taken no notice of thoſe caſes where the cauſtic bougie is not requiſite, or where it is inadmiſſible. This is an important deſideratum; for though the armed bougie is a moſt uſeful inſtrument, it is not fitted for every caſe. There are circumſtances where other means ought to be reſorted to in preference. This work is therefore not to be conſidered, which indeed it does not profeſs itſelf to be, a complete Treatiſe on Strictures; but the obſervations it contains are extremely judicious, the caſes are fairly drawn up, and the concluſions which are deduced are practically uſeful.

ART. 23. *Practical Obſervations on the Uterine Hemorrhage; with Remarks on the Management of the Placenta. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Phyſicians and Surgeons in Glaſgow.* 8vo. 203 pp. 5s. Longman. 1807.

Mr. Burns two years ago publiſhed ſome valuable Obſervations on Abortion. The preſent work may be conſidered as a continuation of the former, and juſtly merits the attention of practitioners in midwifery. The author derives his information not only from writers who have employed the Latin and Engliſh languages, but likewiſe from the French and Italian ſchools; and the knowledge thus acquired has been well digeſted.

In conſidering the cauſes of Uterine Hemorrhage, he enumerates every thing that ſuggeſts itſelf to his imagination as capable of producing this effect: and diſplays an ingenuity bordering upon exceſs. The treatment appears to us founded upon ſound principles; but the particulars are not fitted to appear in a publication of this kind.

We take this opportunity of remarking, that the various learned works on midwifery that have lately appeared, prove the importance of ſome better regulations of this branch of medicine. The diſtreſſing and dangerous accidents to which the more delicate ſex are ſo liable, require the moſt conſummate ſkill. Yet by an unaccountable neglect in Medical Legiſlation, any man or woman, however ignorant, may practice midwifery without examination or controul. The pitiable caſe of a young lady who appeared to have been deſtroyed by groſs miſmanagement, as was contended in a late trial at the Old Bailey, will, we hope, lead to ſome ſalutary law on this ſubject.

DIVINITY.

DIVINITY.

ART. 24. *An Addreſs to the lower Claſs of his Pariſhioners, on the Subject of Methodiſm; from the Miniſter of their Pariſh; by the Author of a Letter to a Country Gentleman, on the ſame Subject.* 8vo. 27 pp. 1s. Raw, Ipſwich; Rivingtons and Hatchard, London. 1806.

This is an appeal to men of "plain underſtandings; confined altogether to points of which they are competent judges, and which come immediately home to themſelves." "The *two* ſimple truths I wiſh to convince you of, are theſe: *firſt*, that you have left miniſters of the goſpel, in whom you have hitherto confided on the juſteſt grounds, for ſuch as have no reaſonable claim to your confidence at all. *Secondly*, that in leaving the eſtabliſhed Church, in which you were brought up, you have left doctrines which are clearly the doctrines of the goſpel, for ſuch as are not to be found there, and indeed are a direct violation of its principles." P. 6. Theſe points are plainly and ſtrongly inſiſted on; and the tract will, in theſe times, be a ſeaſonable and uſeful preſent to thoſe for whom it was intended.

ART. 25. *A Sermon, preached in the Pariſh-Church of St. Paul, Covent-Garden, at the Primary Viſitation of the Archdeacon of Middleſex, May* 20, 1806. *By James Cowe, M.A. Vicar of Sunbury.* 8vo. 26 pp. No Bookſeller. 1806.

Having, on ſeveral occaſions, ſtrongly commended the efforts of this reſpectable writer, we cannot have willingly delayed ſo long our notice of the preſent diſcourſe. But the accidents which produce ſuch delays are numberleſs; and (as in this caſe) are often unknown to the actual reviewers of the articles.

Taking for his text 1 Timothy iv. 16, Mr. Cowe ſtates very juſtly, that "the dignity and importance of the paſtoral office ſeem not to be properly underſtood by many. They do not ſufficiently conſider the momentous purpoſes for which Providence has deſignated us to the duties of our ſacred function. With a view, therefore, of ſtating to you the nature and deſign of the clerical profeſſion, I ſhall offer a few obſervations on the obligations it impoſes, on the character we ought to ſupport, and on the duty of Chriſtians to their ſpiritual inſtructors. The ſubject, it is admitted, is neither new nor curious; but it is peculiarly intereſting, and cannot be too deeply impreſſed on our minds." P. 1.

The deſign of the apoſtolic miſſion is then ſet forth from paſſages of Scripture: "To ſhew that Jeſus Chriſt is the Meſſiah, the Redeemer of mankind, the reſtorer of our loſt hopes and happineſs, was the grand deſign of the apoſtolic miſſion." P. 2.

And

And the character of a Chriſtian Miniſter is drawn from the apoſtolic writings; which ſhow, that "the ſacred truſt which we have undertaken is the moſt awful and important that can occupy the mind of man." P. 4.

The nature and importance of the duties impoſed on Chriſtian Miniſters, are then generally, but clearly ſtated. When the preacher exhorts his reverend brethren "to avoid theological controverſies;" he doubtleſs intends to be underſtood with a conſiderable degree of *limitation*; for, in theſe days, to warn his hearers againſt falſe doctrines, ſpread throughout the kingdom by itinerant ſtrangers in endleſs ſucceſſion, ſeems to be a duty ſpecially incumbent on pariſh miniſters. To the following words we offer no objection: "to recommend mutual forbearance and good temper towards thoſe who differ from us, and to guard our hearers againſt dogmatiſm and intolerance." P. 9. A few words, at p. 11, arreſt our notice: "in this *diſſolute*, but *enlightened* age." That the age is too generally diſſolute, we cannot deny; probably we owe this, in a great degree, to the immenſe increaſe of trade, and to the opulence and conſequent luxury which it produces amongſt uneducated perſons. Oh! that we could ſay, or hope, that perſons *in high ſtations* do not contribute their ſhare! But ſurely if ever the world held forth warning to ſuch perſons, this is the age, and this the year, in which ſuch warning ſhould avail!

As to "an *enlightened* age," we admit that ſcience is more generally diffuſed than in former centuries; and, in ſome of its branches, more accurately known. But is it not, for the moſt part, ſuperficial; filling its poſſeſſors with much preſumption, and little modeſty?

At p. 13, 14, the Clergy, as a collective body of men, are ſtrongly, and we believe, moſt juſtly commended. Yet we think their modeſt feelings might have been ſpared, by the uſe of terms leſs panegyrical, within their actual hearing.

To the following paſſage we are far indeed from objecting: "We have often to lament that ſome of our pariſhioners do not attend the public worſhip of God as they ought; and that others do not derive thoſe good effects from our inſtructions which might naturally be expected. But, *ſhut up* the temples of God; and the ignorance and wickedneſs of the world would ſoon evince, that from our religious inſtructions very great and beneficial effects are [had been] produced; in checking vice, in alleviating the miſeries of mankind, and in promoting civilization, humanity, good order, and a reverence for the Deity." P. 18.

ART. 26. *The Duty of the Clergy to enforce the frequent receiving of the Sacrament of the Lord's Supper: a Sermon preached at the Viſitation holden in the Pariſh Church of Holy Rood, Southampton, on Monday, September* 8, 1806. *By the Rev. Samuel Clapham,*

Clapham, M.A. Vicar of Chriſt Church, Hants; of Great Ouſeborne Yorkſhire; and Chaplain to the Earl Camden. 8vo. 26 pp. 1s. Vernor and Hood, &c. 1806.

This diſcourſe is founded on the words of our Saviour recorded by St. John, Chap. vi. p. 53 and 54; and the ſacrament there apparently alluded to is conſidered by Mr. C. as he ſays "it is evidently apprehended by the compilers of our evangelical Liturgy, as a feaſt upon a ſacrifice; a feaſt upon the ſymbols of that body and blood of Chriſt, which was made the one great ſacrifice for the ſins of mankind:" and we quite agree with the worthy author, that as "the Sacrament of Baptiſm is a means of grace, and a pledge of aſſurance that our original ſin is waſhed away; ſo the Sacrament of the Lord's Supper is the channel through which the remiſſion of our actual tranſgreſſions is conveyed." P. 4. It is what may be called a ſupplementary Sacrament, to remove the effects of thoſe actual ſins, that are from time to time committed, after our firſt purification in Baptiſm.

The diſcourſe, being founded on theſe principles, and being ably handled, is evidently of a very uſeful kind: and though we do not agree with the author in his opinion of the uſeleſsneſs of addreſſing more abſtracted ſpeculations to an aſſembly of the Clergy, (P. 2.) we much approve of the ſubject he has here taken, and his manner of diſcuſſing it. The neglect of the Sacrament is in many pariſhes highly blameable, and therefore a remonſtrance of this kind is highly judicious.

ART. 27. *Salvation by Chriſt alone. A Sermon preached at Orange-Street Chapel, Portſea, July* 13, 1806. *By James Churchill, Ongar, Eſſex.* 24to. 34 pp. 6d. Flower, Harlow, &c. 1806.

We believe that this preacher, or any other, would find it difficult to name a miniſter (in or out of the eſtabliſhed Church) who delivers ſuch doctrines as theſe: "Lord, I have done all that was required of me; and am now come to put in my claim for heaven. I expect it as the reward of my own obedience." P. 13.—"Obedience to the law, the meritorious cauſe of ſalvation." P. 30. Sectaries, in theſe days, require to be ſtrongly admoniſhed, that it is a moſt high offence againſt Chriſtian charity to impute to other men doctrines which they do not teach nor hold. Indeed, at p. 21, 22, this preacher maintains a doctrine concerning *final* and *infallible aſſurance of ſalvation*, (for ſuch is the ſubſtance of thoſe pages) which we are ſorry to hear from any humble chriſtian, as we truſt he is, though in this particular he may have forgotten himſelf.

ART.

ART. 28. *A Scriptural Guide to the Knowledge of the Goſpel; in the Form of a Catechiſm. By a Clergyman.* 24mo. 12 pp. 2d. Hatchard. 1808.

In the title-page the deſign of this work is properly ſet forth: "This little work is deſigned principally for the inſtruction of young perſons in the leading truths of the Goſpel; and the author hopes it may prove uſeful to others who ſtand in need of information on a ſubject ſo infinitely important; or who deſire at leaſt to underſtand thoſe parts of true religion, which are thought more immediately neceſſary to ſalvation. In the compoſition, care is taken to preclude every reaſonable ground of objection to the doctrines here taught, by giving the anſwers to the ſeveral queſtions, for the moſt part, in the expreſs words of the inſpired writings."

We cordially wiſh ſucceſs to every charitable and judicious effort towards facilitating to the poor a real knowledge of the Scriptures. The preſent effort is of this kind: yet we would offer one ſuggeſtion to the author, of which he may avail himſelf in another edition:—that in ſome caſes, an important doctrine cannot be fully proved, much leſs clearly explained, by the production of a ſingle text of Scripture, ſeparated not only from the immediate context, but from the whole chain of argument. This remark is particularly applicable to ſome quotations here made from the Epiſtle to the Romans. We muſt add, that this *Guide* by no means ſuperſedes the uſe of our moſt excellent *Church Catechiſm.*

ART. 29. *A Sermon preached at St. John's Church, Blackburn, Lancaſhire, on Wedneſday, February* 25, 1807, *being the Day appointed by his Majeſty for a public Faſt. By the Rev. Thomas Stevenſon, M. A. Incumbent Curate of the ſaid Church.* 8vo. 34 pp. 1s. 6d. Baniſter and Parker, Blackburn; Rivingtons and Hatchard, London. 1807.

The author might have ſpared his apology, for adding to the great number of faſt ſermons already publiſhed, one as reſpectable as this; which we regret that we did not more early ſee and notice. The Corſican uſurper is thus juſtly ſpoken of; and his character cannot be too ſtrongly impreſſed on the minds of Engliſhmen; "UNIVERSAL DOMINION ſeems to be the object neareſt to his heart: to attain his darling object; and as a conſiderable means thereto, to humble and ſubjugate this country, and to gain poſſeſſion of its proud and victorious navy;—all the powers and faculties of his mind and body are indefatigably exerciſed, all the reſources of his vaſt empire are called out and vigorouſly employed, all the talents and activity and experience of his miniſters and generals are unceaſingly occupied. In ſhort,

this 'Child and Champion of Jacobiniſm' appears determined to ſpare no pains, to decline no danger, to be deterred by no difficulties, to ſhun no ſacrifice either of treaſure or of blood, in order to reach, if poſſible, the higheſt ſtep of the ladder of ambition, and to become UNIVERSAL EMPEROR." P. 7.

The points inſiſted upon in this diſcourſe (on Iſaiah lix. 1, 2.) are theſe two: "*1ſt.* GOD'S GOVERNMENT OF THE WORLD; *2ndly.* THE CAUSE which induces him to hide his face, at any time, from his people, to refuſe to hear their prayers, and to ſuffer them to be miniſhed and brought low, through plague or trouble, and their enemies to oppreſs and have them in ſubjection." P. 9. By ſound arguments each of theſe points is eſtabliſhed; and from the uſeful admonitions here ſuggeſted, to our countrymen *of all ranks*, we ſelect the following: "Of the JUSTICE and NECESSITY of the preſent war, there is no need for me to ſay a word; for ſo univerſally are theſe felt and admitted throughout the kingdom, that ſcarcely an individual is to be found who is diſpoſed to call them in queſtion. As little occaſion is there for me to endeavour to convince you that EVERY MEMBER of this free community is moſt deeply intereſted in the iſſue of the conteſt. It is not the cauſe of one man only, or of one order of men. It is the cauſe of us all. It is the cauſe of the poor as well as the rich, of the mechanic as well as the noble, of the humble day-labourer as well as the king on the throne. In ſhort, it is one common intereſt. The ſecurity of our perſons and our property, of 'our brethren, our ſons and our daughters, our wives and our houſes,' our civil and religious liberties; every thing dear and valuable to us, as Engliſhmen and as Chriſtians, is at ſtake. Were our enemy to ſucceed in his attempt to conquer and enſlave this country, which hitherto hath been the chief obſtacle to the execution of his ambitious plans; inexpreſſibly cruel would be the fate that would await us. On *us* would be *tumbled* [an unlucky word] the full *tide* of his vengeance; on *us* would be poured the whole cup of his fury, his rage and indignation. In the language of the adverſaries of Judæa, deſcribed by the Pſalmiſt, he would arrogantly exclaim to his ſervile millions, 'Come, and let us root them out, that they be no more a people; and that the name of *Britain* may be no more in remembrance.' Well might every true ſon take up the lamentation of the Prophet Jeremiah, when he ſo feelingly bewailed the calamities that had befallen Jeruſalem: 'How doth the city ſit ſolitary, that was full of people! how is ſhe become as a widow! She that was great among the nations, and princeſs among the provinces, how is ſhe become tributary!'". P. 24.

ART. 30. *On Singularity and Exceſs, in Philological Speculation; a Sermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday April* 19, 1807. *By Richard Laurence, LL. D. Rector of Merſham, Kent.* 8vo. 41 pp. 2s. Parker, Oxford; Rivingtons, London. 1807.

This is ſuch a diſcourſe as is highly proper for a learned congregation, and could not indeed have been addreſſed to any other. The author begins by developing the motives which generally lead to ſubtle and refined ſpeculations, and then undertakes to notice a few of thoſe which are particularly of a philological nature. Nor can it be denied that in this, and in other ways, the refinements even of thoſe who meant well, but were ambitious to ſtrike out ſomething new and ſingular, have often been of evil tendency.

The firſt error noticed by Dr. L. is that of thoſe interpreters, who have endeavoured too minutely to deduce the actions of Heathen mythology from the ſource of divine truth. As when the learned, but frequently too ſubtle Bochart, from the ſimilarity in the letters, derives the God *Silenus*, and the fables relating to him, from the Hebrew name SHILOH. Dr. L. allows, indeed, that there are real coincidences in ſome parts of the Pagan mythology, which could not well have reſulted from chance, but proteſts againſt the too extenſive purſuit of ſuch facts, leſt "by attempting to prove too much, we expoſe ourſelves to the harſh cenſure of proving nothing."

His next inſtances are taken from the cabbaliſtical ſyſtem of interpretation, and that which very ſtrongly reſembles it the Hutchinſonian method: and the ſpecimens which he gives of each are well ſelected. But in much ſtronger terms, as juſtice indeed demands, does he reprobate the Socinian mode of interpretation; "which, in order to expel Scriptural doctrines from Scriptural phraſeology, conſtantly affixes to it a ſuppoſed idiomatical or metaphorical meaning." In this, as he juſtly obſerves, the Socinians are the exact imitators of the ancient Sadducees; but very far from deſerving the name of *rational* expoſitors. He inſtances in their abſurd mode of explaining away the ſimply ſublime expreſſion of "Before Abraham was, I AM;" and the denominations "Son of God," and "Son of Man," as applied to our Saviour; the real import of which he ably explains and vindicates. He notices alſo the ſhifts to which they are driven to get rid of the doctrine of atonement. The laſt inſtance given is from the attempts of verbal critics to introduce fanciful emendations into the Sacred Text. All theſe examples are ſupported, in the notes, by learned, and ſometimes extenſive quotations.

From this abſtract of Dr. Laurence's diſcourſe, the intelligent reader will ſee at once, that it well deſerves the attentive peruſal of all learned and critical divines.

MISCELLANIES.

ART. 31. *Gerusalemme Liberata, di Torquato Tasso. Con Note Ossia spiegazione de' luoghi più oscuri, dilucidazioni grammaticali, et Imitazioni dai Classici Antichi. Il tutto riveduto da Romualdo Zotti, al Uso degli studiosi della Lingua Italiana.* 12mo. 2 vols. 15s. Dulau, &c. 1806.

Mr. Zotti is a very intelligent and skilful teacher of the Italian language, whose grammar, founded upon that of Veneroni, we have noticed in different editions *. There is perhaps nothing more useful, which such a teacher can do, for the service of his pupils, than putting into their hands editions of the best Italian classics, so illustrated, as to remove the difficulties, and explain the beauties of their style and language. The notes are in general short, but they are numerous, especially on the first book. We shall insert one or two specimens. On Canto I. St. 6. Mr. Zotti says,

"Di qui comincia l' azione. Le imprese precedenti si narrano qua e là, quando al poeta cade meglio in acconcio. Nicea primamente fu presa a Solimano per assalto, con aiuto dell' imperador greco, e Antiochi poscia, dopo un assedio di otto mesi. Corbagat, generale de' Persi, sopravvenne poi con infinito esercito, ma all a fine rimase sconfitto con la perdita di ben centomila uomini."

Canto II. St. 14.

"Quindi comincia il primo episodio del quale, comecche bellissimo, è stato detto sì gran male, e sì gran bene, primieramente da' nemici e dagli amici del Tasso, e poi da tutti quei fra gli stranieri che hanno scritto delle materie poetiche, i quali non hanno in fine che ripetuto le cose stesse. Credesi troppo tosto introdotto, e poco connesso, e che pizzichi assai di lirico. Di questo dubitò l' autore istesso, come apparisce da una sua lettera; ma gli altri due capi d' accusa ebbe sempre in non cale. L' episodio di Criseide in Omero viene introdotto al primo canto, e ad altro scopo non tende che a dimostrare i caratteri d' Agamemnone, e d' Achille, ne più se ne intende parola. Così nel Tasso l' episodio di Sofronia mostra in tutto il suo lume la crudelta di Aladino, e l' infelicità de' Cristiani che erano a lui soggetti; e inasprendo lo sdegno delle armato, guistifica maggiormente lo scepo delle crociate. Giova pur anche ad introdurre Clorinda, eroina al poema importantissima, e fa in oltre un bel contrasto per imaginie per sentimenti per essere appunto inserito dopo il catalogo delle truppe."

* See Br. Cr. xv. p. 209, and xxix. p. 340.

Many of the notes are merely explanatory of words, as Canto I. 12. "*Fia*, voce poetica, uſata talvolta da' proſatori: d ciſi anche *fie*, et ambedue ſignificano *ſarà*."

A very uſeful addition to the work would be an index of the words thus explained, which would be advantageous in reading other Italian poets. Even as it is, however, the edition is very deſirable.

ART. 32. *Opere ſcelte dell' Abate Metaſtaſio. Rivedute da Leonardo Nardini, al Uſo degli ſtudioſi della Lingua Italiano.* 2 tom. 18mo. 10s. Dulau. 1806.

This edition is without notes, but we conceive that it may be recommended as containing a very correct Text. The dramas admitted into it are: 1. Artaſerſe. 2. Adriano. 3. Demetrio. 4. Olimpiade. 5. La Clemenza di Tito. 6. Demoſoonte. 7. Ciro. 8. Temiſtocle. 9. Zenobia. 10. Attilio Regolo. 11. L' Iſola diſabitata. 12. Le Cineſi. 13. Gioas Re di Giuda. 14. Giuſeppe riconoſciuto. 15. Iſaaco. Theſe are followed by the Cantate, and other ſmall poems. The ſelection is judicious, and the book elegantly printed.

ART. 33. *Portable Mathematical Tables, containing Logarithms of Numbers; proportional Parts; artificial Sines and Tangents; natural Sines and Tangents to every Degree, and Minute of the Quadrant; and a Table of ſquare and cube Roots to No.* 180. By Thomas Whiting, Maſter of Keppel Houſe Seminary. 12mo. 4s. Longman. 1806.

We have never ſeen any book of this nature ſo portable and convenient in its form as the preſent, the origin of which is thus related by the author: "As much as twenty years ago, I heard a military gentleman lament, that there was no ſuch thing as a neat, portable ſet of mathematical tables; and that he, to ſupply the defect, had purchaſed an old copy of Sir Jonas Moore's Mathematics, taken the book to pieces, and bound the tables by themſelves, for the conveniency of the pocket: I have alſo, ſince that time, known ſeveral of my acquaintance do the ſame, which led me to a determination to correct the tables above mentioned, and to publiſh them." We have no doubt that many perſons will be glad to avail themſelves of this publication.

ART. 34. *The Caſe of Lieutenant Hooper of his Majeſty's 73d. Regiment; containing a Copy of the Proceedings of the Court Martial by which he was tried; and a Narrative of Hardſhips and Indignities ſubſequently inflicted on Him: with Documents, explanatory Notes, and Illuſtrations of the Whole.—Reſpectfully addreſſed to the Officers of the Army and to the Public, in Vindica-*

tion of Lieutenant Hooper's Character; and to manifeſt that the Offence alledged was merely Private, *the Proſecution as foreign and unneceſſary to the* Intereſts *of the* Service, *as the Motives and Conduct of the Proſecutor were Selfiſh and Diſhonourable; and that erroneous Impreſſions only could, in ſuch a Caſe, have induced ſo ſevere a Sentence.* 8vo. 68 pp. 2s. 6d. Traice. 1807.

We have given the title-page of this publication (prolix as it is) at full length, becauſe the contents are not of a nature to be detailed here. The ſentence of a competent and (as we muſt preſume) impartial tribunal, is not a fit ſubject for our examination; nor do its proceedings furniſh matter for literary criticiſm. Upon the whole ſtatement of this caſe, it ſufficiently appears that this officer had conducted himſelf in a very raſh and intemperate manner; though, conſidering his youth, the ſlight which appears to have been ſhown him, and the diſputable ſeniority of the other party, we ſhould have thought that a ſevere reprimand (or perhaps a temporary ſuſpenſion, if within the power of the court) might have anſwered the ordinary purpoſes of juſtice. Whether or not the maintenance of military diſcipline requires a ſeverer ſentence, we do not take upon ourſelves to pronounce; but we cannot diſſemble our opinion that there ſeem to be ſome features of prejudice (if nothing worſe) in the conduct of the proſecutors; (we allude particularly to the letter from the late lieutenant-colonel to the adjutant, preſuming it to be genuine) and we ſincerely hope that this gentleman may have an opportunity afforded him of returning to his profeſſion, and of effacing the late ſtain by a more temperate conduct, and by a zealous diſcharge of his military duties.

ART. 35. *The Speech of Randle Jackſon, Eſq. addreſſed to the Honorable the Committee of the Houſe of Commons appointed to conſider of the State of the Woollen Manufacture of England, on behalf of the Cloth-workers and Sheermen of the Counties of Yorkſhire, Lancaſhire, Wiltſhire, Somerſetſhire, and Glouceſterſhire. Publiſhed by them from the ſhort-hand Copy of Mr. Gurney.* 8vo. 79 pp. 1s. 6d. Stockdale. 1806.

We know not by what accident it has happened that this ſpeech, on an important ſubject, though publiſhed conſiderably more than a year ago, has hitherto eſcaped our notice. No copy of the petition to which it relates is prefixed to it, nor intimation of the event: but, as a parliamentary deciſion on the caſe muſt long ſince have taken place, it would be needleſs for us to go through the arguments of the learned counſel for the petitioners, whoſe cauſe he certainly maintains with ability and judgment. The points in queſtion he ſtates to be, "the Gig-mill, the Sheering-frame, the Searchers and Scalers, and the Apprentice-loom." On the two firſt articles, he admits (as every reaſonable man muſt admit) "the ſtupendous advantages which our country

has derived from machinery;" but he argues ſtrongly againſt its unlimited uſe; ſince "machinery," he obſerves, "by its ſuperſeſſion of human labour has a moſt depopulating effect." He, therefore, lays down certain rules for judging whether machinery ſhould be encouraged or not; namely, that it ſhould not be encouraged "unleſs it be neceſſary to enable you to meet competitors at a foreign market," nor if the prices are already ſufficiently low, and if the articles made by machinery are not of a better quality than thoſe wrought by hand. Theſe diſtinctions he applies to the caſe before the committee; but, if we miſtake not, the petition went not only to deprecate an *encouragement*, but to require a *prohibition* of the machinery in queſtion: and if this was the caſe (concerning which it is extraordinary that we have no intimation one way or the other) we ſhould, upon general principles, find it very difficult to agree with the learned advocate. The queſtion reſpecting Searchers and Scalers (for the continuance of whom Mr. J. argues at ſome length) is ſo much a matter of internal regulation, that we deem the diſcuſſion entirely out of our province. The ſubject of apprenticeſhips opens a very wide field of argument; but the learned counſel (applying it to the manufactory in queſtion) propoſes a modification of the ſyſtem, allowing children to be employed in ſuch work as they can perform, until the proper age for binding them, and, after they are bound, employing them upon progreſſive wages. He conſents that the duration of the apprenticeſhip ſhould be ſhortened from ſeven to five years if it ſhall be expedient; but he inſiſts that the ſyſtem of apprenticeſhips ſhould not be wholly laid aſide.

As the deciſion of Parliament upon this ſubject has, we believe, long ſince taken place, we have deemed this faint outline of an able diſcuſſion ſufficient; as thoſe who may be intereſted will doubtleſs refer to the ſpeech itſelf.

ART. 36. *Official Letters written by Lieutenant-Colonel Henry Haldane, Captain of Royal Invalid Engineers, to the Maſter General of His Majeſty's Ordnance, ſince the Year* 1802. 8vo. 132 pp. 2s. Harding. 1807.

A conſiderable portion of this pamphlet conſiſts of the Letters from the author to the Earl of Chatham, which were briefly noticed by us ſoon after their appearance *. The chief addition conſiſts of Letters on the ſame ſubject to the Earl of Moira, during the time when his lordſhip preſided at the Board of Ordnance. They relate to a regulation reſpecting the brevet rank of officers in the corps of engineers, when on the invalid eſtabliſhment. If ſuch officers are invalided after having obtained *regimental* rank of field officers, they are included in ſubſequent brevets. But it

* See Brit. Crit. vol. xxiv. p. 96.

has

has not been thought fit to extend this advantage to "captains of artillery, or engineers poſſeſſing brevet *army* rank."—Of this regulation the author (being of the latter deſcription) vehemently complains, and gives inſtances of a different practice.—This is ſo entirely a military queſtion that we can only ſay, that the author's military ſuperiors (and, as it ſhould ſeem) the king himſelf, are of a different opinion; and in their opinion, after a full repreſentation of his caſe, we conceive it is his duty to acquieſce.

ART. 37. *Mr. Blore's Statement of a Correſpondence with Richard Phillips, Eſq. Sheriff, &c. &c. &c. reſpecting the Antiquary's Magazine. Second Edition.* 8vo. 31 pp. 1s. Stamford, printed; Croſby, &c. London. 1808.

The biography of eminent men is always a liberal, and at preſent a very popular ſtudy. Among the materials for the life of Mr. Sheriff Phillips, perhaps this little tract will be laid by. It reveals ſome ſecrets of trade, and ſome features of character; and though neither of the parties concerned, can, we think, be entirely acquitted from the charge of petulance, yet the *great man*, who ſneers at whole ſocieties at once, has certainly made the moſt proficiency in the ſublime art of deſpiſing others.

ART. 38. *Obſervations on Seduction, and the Evil Conſequences attending it: extracted from Matthew Henry's Expoſition of the Old and New Teſtament, by Mary Smith, a Penitent, late of the Magdalen Hoſpital, and publiſhed for her Benefit; to which is added a Poem, by Mr. Pratt, on the ſame Subject.* 12mo. 68 pp. 1s. 6d. Hatchard. 1808.

This little book was ſent to us with a requeſt, that if we approved we would recommend it. We certainly approve of any effort made, by a ſincere penitent, to obtain ſubſiſtence by honeſt means; and as the prefatory addreſs declares it to be the object of the preſent publication to enable the compiler to ſettle in ſome buſineſs which may reſcue her from want, we heartily wiſh that our recommendation may be effectual to promote its ſale.

It is divided into four chapters, the two firſt of which are extracted from the commentary of Dr. Henry on the Proverbs, and two from that on the New Teſtament; all having reference to the caſes of incontinence and ſeduction, and tending ſtrongly to warn the reader againſt them. Henry's ſtyle of expoſition, though not exactly what we approve, is perhaps better calculated to ſtrike the uneducated, than what we ſhould eſteem more prudent and judicious. Mr. Pratt's poem of the Penitent, which concludes this compilation, has in it many fine lines, and ſeveral ſtriking paſſages. It may doubtleſs very ſtrongly promote the ſame good purpoſes of warning and advice.

MONTHLY LIST OF PUBLICATIONS.

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A Letter to the Governors, Legiſlatures, and Proprietors of Plantations in the Britiſh Weſt-India Iſlands. By the Right Rev. Beilby Porteus, D.D. Biſhop of London. 2s.

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ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Mr. Jenkin Jones* we have to apologize for the accidental omiſſion of our anſwer to him laſt month. After this, though we have to complain of groſs injuſtice on his part, we ſhall be careful not to be unjuſt to him. He is abſurdly unjuſt in aiming againſt us the common-place accuſation, as to Reviewers, of favouring the dead rather than the living. It is true that we ſhould not think of *remonſtrating* with a dead man, any more than of ſinging pſalms to a dead horſe; but from any want of candour towards the living, every number of our Review, and particularly our notices of his own books, will defend us. In the very article complained of, we hailed him as an old friend, and beſtowed almoſt unqualified praiſe. For the reſt, we confeſs that in the haſte which uſually attends the laſt ſheet of our monthly labours, *errata* do creep in; and therefore now deſire our readers, in page 92 of this volume, to read for 3s. 6d. 7s.—and in page 93, inſtead of

> In *cloſe* inſtructive converſe I may find
> *Engagements* worthy of a feeling mind;

to read,

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Obſerving, however, that the difference is not ſo great as to ſtrike a reader not acquainted with the paſſage before. We had much worſe luck ourſelves, in an *Erratum* which he will ſee ſtated below *.

ERRATUM.

* In our laſt, page 195, line 14 from the bottom, for *truth*, read *compliment*.

LITERARY INTELLIGENCE.

The Life of *Alexander Nowell*, Dean of St. Paul's, by *Mr. Churton*, is nearly ready for the preſs. It will make one large volume in octavo, and will be adorned with three portraits from originals, never before engraved, and ſeveral other plates.

☞The Editor deſires, through the channel of our work, to enquire, in what repoſitory, public or private, the following books may be found.

1. *Whitaker's* tranſlation of Jewell's Vindication, dedicated to Nowell.

2. Churchyard on the Earthquake, 1580: dedicated to the ſame.

3. Any early Edition of Nowell's ſmalleſt Catechiſm, entitled, "Catechiſmus parvus, pueris primum Latinè qui ediſcatur proponendus in ſcholis."

The Rev. *H. Pearſon* is about to publiſh a diſſertation relative to our poſſeſſions in Aſia, and the tranſlation of the Scriptures into Oriental Languages.

Preparing for publication, *A Summary of the Hiſtory of the Engliſh Church*, with an account of the ſects which have ſeparated from it, and anſwers to the tenets of each; by the Rev. *Johnſon Grant*, M. A. being the work to which was adjudged the premium given by the Society of St. David's for promoting Chriſtian Knowledge and Church Union.

A novel by *Mr. Cumberland*, to be entitled *John de Lancaſter*, is immediately to be put to preſs. We underſtand, that it has long been in hand, and is finiſhed with particular care.

We are informed, by the author, that the ſecond Edition of *Parkes's Chemical Catechiſm*, is very much enlarged, and that moſt of the objections which we made to the firſt are there removed.